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CHARITY

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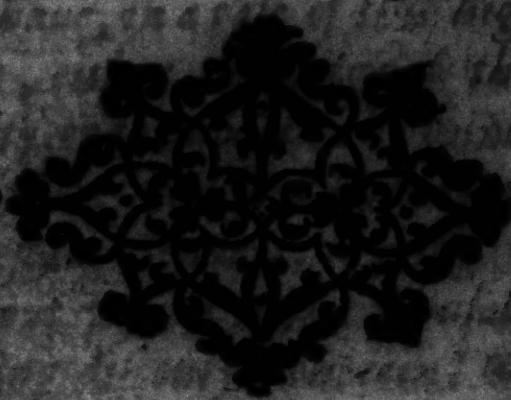
WITH THE WANT

WHEREOF,

*ing is ne-
necessary to have that way*
Catholickes are vniustly charged:
for affirming, as they do with
grief, that *the Catholick* **Protestancy vnrepen-**
ted destroies SALVATION.

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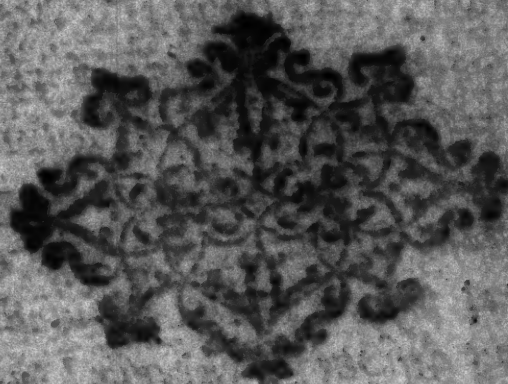
CHARITY

MISTAKEN

WITH THE WANT

WHEREFOR

Cardinals are vainly charged:
for affirming as they do with
great, that Providence directs
redemption's SALVATION.



1054

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PREFACE.

HAVING observed the liberty, which men are grown to take, in not holding it necessary to believe that any one Religion is precisely true; & that for the excusing of themselves from blame, they think fit to lay the fault on others as being too strict in approving and upholding only one; I have thought fit to imploy some of my pen upon examining, how much or little reason they have, in a case of this high importance, either to bragge of their own charity, or to impeach the opinion of ours. And therefore I shall humbly pray all my Protestant Readers, to bring attention without passion to the perusall of this ensuing discourse, wherein I will hope they shall meet with cause, to be as good to themselves as I wish, or at least to give

J. C. over

ouer mistaking vs, though perhaps
they shall not care to mend themselves.
But certainly if there be any such thing,
as Heauen, and God, and Christ, and
Faith, and Church, & that indeed there
be but one: not only shall they be misera-
ble men in the next life; vvhho apply not
thēselues intirely to the beliefs of that,
and that alone; but they shall euen in
this vvhorld be vvhorthily held ignorant
and imprudent, vvhho taxe men as
vvncharitable for nothing but because
they approue not many. For let that,
vvhich followeth, be vvvell vveighed;
and they vvvill see that not only Catho-
lickes affirme this truth; but that the be-
liefe there of is also auowed both by the
practise and principles of the chief Pro-
testants themselves in their vvvritings;
howsoeuer the contrary discourse raig-
neth too much in the minds and mouths
of particular men of that profession,
vvhho haue many times so much of the
good fellow, as they haue too little of
the good Christian. But I remit my
selfe so that, vvhich followes: vvhich
again I recommend to the Reader.

THAT CATHOLICKS ARE

both improbably and vniually charged

with lack of charity, for affirming

in protestantcy transgression of

the Church of Christ our Lord, from

every other congregation upon earth, he

did by the Obedience blessed

month declare expressly upon record;

CHAPTER L

It shall be a part of honour and

justice, for a Cavalier of this

world, to defend the rights of

the oppressed; and to consti-

tute, if there be cause, with particular

care, towards the protection and defense

of some excellent, but afflicted Lady,

whose fame were blasted by the ill tongues

of men? how much more just and ho-

nourable will it be for a Catholike (who

in this time and place, may well goe for

a Cavalier of Christ) to defend the ho-

nour and fame of his Lady and Mother,

which is the holy Catholicke Church;

shee being so innocent, as the immacu-

late Spouse of Christ our Lord ought to

2. *Charity mistaken. Chap. 1.*

be, and yet with all, so much wronged, as to be taxed for wanting the very wedding ring, and the nuptiall robe it selfe of *Charity*, whereby shee is best distinguished from all pretenders to that Marriage bed, and most evidently marked out to be that very Spouse, which indeed shee is. For, that the abounding in *Charity* should be the distinctive signe of the Church of Christ our Lord, from euery other congregation vpon earth, he did by the Oracle of his owne blessed mouth declare expressely vpon record; when speaking to the same Spouse of his, in the persō of his disciples he said thus.

Euan.
Io. c.
13.

By this shall all men know, whether you be my disciples or no, if you loue one another.

And least by occasion of these words, a man might chance to thinke, that the Church were only bound to loue her owne children, and consequently that Catholicks were but obliged to maintaine *Charity* towards their fellow Catholicks; our Lord did elswhere teach vs, that we were not only to loue our friends, but our enemyes also, by his owne example of blessing his sunne, and rayne, not only vpon the iust, but vpon the vniust also; and that it was to be a signe of a true Pa-
stour

Matt. c.
5.

Charity mistaken. Chap. 1. 3

four, if he were ready even to lay down his life for his flocke, whereby in this case the spirituall good, of no lesse then the whole world, is to be understood. So that to charge the Catholicke Church, that she proceeds vncharitably towards Protestants; and that so far, as through the want thereof, to censure and condemne them to the paynes of hell 3 is as good (as hath bene said) as to tell her to her teeth, that she is but a harlot and strumpet, and not indeed the Spouse of Christ, as she pretends. And now therefore I, as a childe, though an vnworthy one, of this Church, feeling the affront which his mother vndergoes vpon this occasiō, will procure to remoue it the best I can; and in the first place to shew; how improbable the slander is; and in the second place, how vntrue.

First then at the very first sight; it is wholly improbable; even supposing that the Catholicke Church should vntruly & piously hold (as she is charged by her aduersaries to doe) that Protestancy vnrepented destroyes saluation, that yet this should be assumed by her, through want of Charity, and not rather vpon some other moue; namely error in iudg-

4 *Charity mistaken.* Chap. 1.

ment indiscreet zeale of soules, immoderate feare of the iustice of God, or the like. For to see the holy Catholicke Church dissolue, and even as it were defeat her selfe of her very selfe, for the acquiring of all imaginable both temporall and eternall blessing to mankind; & then yet to say, that because shee wanteth Charity, shee will not allow men of different Religions a place in heaven, where yet there is roome inough for all the world; doth stampe the marke of absurdity vpon the very front of the proposition, even whilst it is delivered. Now to see that this Catholicke Church is, after a most eminent manner, so expresse, & diffusive of her selfe towards the good of others, as hath bene sayd, a man neede no more but to haue eyes in his head for the truth thereof is not only to be evidenced by reason, but it lies subiect even to common sence, and to the obseruation of euery ordinary looker on. For what kinde of creature is there, of what condition, what sex, what age, whom the Catholicke Church doth not strite to wrap up in the bowels of her pittie? & how stiles is that sollicitude wherewith shee doth it? As soon as any child is borne, shee

CONF.

Charity mistaken Chap. 1. 5

considering the precise necessity of Baptisme, will be sure to initiate him with that Sacrament; wherein other Religions are farre more remisse. When he growes vp to yeares of discretion, shee strengthens him with the Sacrament of Confirmation. When shee findes him once to haue drunke of the poysoned cup of actual sin, shee strives to make him cast it vp againe, by the Sacrament of Confession and Penance. To the end that he may not only enioy some proportion of health, but be able to stand out, and grow, and passe on with strength and comfort, shee feedes him from time to time, with the precious Body of our belled Lord in the Sacramēt, of the Altar. If he will bestow himselfe vpon the seruice of Almighty God in a more particular manner, by taking Priesthood, shee not only giues him holy Orders, but shee doth it by a Sacrament conferring grace. If he haue not spirit for so much as that, but resolues to walke on in the broad way of a married life; that state is honorable, though it be inferiour to the former; and shee ioynes him to a wife, by a Sacrament, also conferring grace. If in his last sicknes he be assailed by those sharpest arrowes of his inuisible

6 *Charity mistaken.* Chap. 1.

enemy, she annoynts him towards the combat, & enables him by that Extreme Vnction, and by the benedictions and prayers which accompany it, to resist & conquer those aduerse powers. When he is giuing vp the ghost she recomends the soule with most tender, and affectuall words, into the hands of God. And it is no sooner discharged from that body, but instantly she makes it her businesse, to pray for it; and still she prays, and prays, and neuer giues it ouer till the worldes end.

But now in the meane time, whilst Christians are leading this mortall life, for such as haue a desire to consecrate themselves wholly to God in any Religious Order, by the vowes of Pouerty, Chastity, and Obedience, whether they be men, or women, the holy Catholicke Church with excessive Charity, provides meanes for them, in Monasteries, and other Religious houses, (either by the foundations of Princes and great persons, or els by the ordinary and daylie Charities of her deuout children in generall) that they may be enabled to liue, and wholly attend to that sacred function, for the assistance of mankind in the

Charity mistaken. Chap. 1.

7

the way of spirit (though some after a more contemplative, and some others after a more active or mixed manner) without scattering, or dispersing their thoughts and cares, vpon providing for the necessities of this life.

She doth also otherwise finde meanes, that secular men & woemen be succoured, according to all theyr miseries, whether they be spirituall or temporall. If men be to suffer as malefactors, she hath children, who by speciall deuotion oblige themselves to watch some nights with those poore creatures, of what Religion soeuer they may be, to prepare them, before they dye, for that great passage, If men be taken prisoners by Moores, or Turkes, or other Infidels, she nourishes whole Orders of Religious people in her bosome, whose office it is to keep correspondence in those other vnbelieuing parts; by meanes whereof the miserable creatures are redeemed, and restored to their former liberty, through the Charity of her children. Orphanes, and poore virgins are brought vp by thousands; and endowed with marriage money. And persons sicke of all diseases, are cherished and relieved, and regaled by whole Ar-

2 *Charity mistaken.* Chap. 1.

myes (as man may say) of Christians, in her Hospitaller yea & they are serued and attended (after the example of Christ our Lord) by the owne hands of great Princes and Prelates, & of choice & delicate Ladies, & Queenes, in the Communion of the holy Catholicke Church.

But then, as much as soules are more worth then bodies, so farre doth the Charity of Catholicks, for the instructing, & gayning soules, exceed those former Charities, which they impart for the relief of mens bodies. For where there is question of bringing vp youth in vertue; of drawing ignorant and dull people to some reasonable proportion of knowledge in thinges belonging to their saluation; of reducing men, who are perverted by heresy; of conuerting men, who are buried quicke in the blindness of infidelity; what paynes, what care, what vast iourneys both by sea and land, what incommodity, what danger, what torment, what death is not most gladly vndergone and euen desired by worlds of Religious men, who are children of the holy Catholicke Church; and who sucke the sweet strong spirit of the loue of martyrdom, from the breasts of their mother;

(be

she being inspired and enriched therewith, by her celestially spouse. In the strength whereof, they blesse such as curse them; they pray for such as persecute them; and are ready vpon all occasions, in the hope of freeing their enemies from damnation, to runne hazard of their owne temporall death. Now she who is so profuse in affording fauours, will be sure precise in not doing wrongs. And so it is notorious to the whole world (as appeares both by our innumerable books of Cases of conscience, and by those Formularies also, which are dayly set out to instruct and teach men how to examine themselves, and to confesse their sinnes) that she is most strict in keeping vs, from iudging or speaking vncharitably of any one, and from doing men the least wronge, either in thought, word or deed. And now without recriminating vpon our aduersaries, for the want of such great charities, and diligences as these, mee thinkes I may appeale euē to themselves, whether it be euē probable (as I sayd before) that the belief of the Catholicke Church, concerning the ill estate of such as dy impenitent in the Protestant Religion, can be thought to proceed

10 *Charity mistaken.* Chap. I.

from want of *Charity*, and deserve not rather to be imputed, and ascribed, to some other cause.

Of the intention of *Catholicks* when they say that *Protestancy* vnrepented destroys saluation, and how the speech is to be vnderstood.

CHAPTER II.

THe intention therefore, wherewith *Catholicks* declare that *Protestancy* vnrepented destroys saluation, cannot with any colour of reason, be thought to proceed from want of *Charity* in them; but indeed from the religious and iust care they haue to awake men toward the saving of theyr soules, in the right way; by procuring that they see, that they are to perish, if they continue in the wrong. And the good God of heaven doth best know, that when we speake to *Protestants* in this kinde, our very hearts are sad, as considering how true it is, and how much it imports them to weigh it well; and that yet, the while, in stead of theyr profiting by our aduice, they maligne vs for presenting it to them in the best

Charity mistaken: Chap. 2. 11

best force we can.

Nay they calumniate not only our intention, as hath bene sayd, by affirming that it proceeds in vs from want of Charity; but they charge vs withall, with taking the office of Almighty God out of his hands, by pronouncing iudgment vpon our fellow seruants before their times; and in fine, that we make their Protestancy to be as the sin against the Holy Ghost, which is not capable of any remission at the hands of God.

But the Case being well considered, will appeare to be ill put against vs, who are farre from being liable to such aspersions as these. Wee iudge not them or any other: for we know that we all must stand, or fall to our owne Master. We loue their persons, and we pitty them for their errors; and we proceed no otherwise towards them, then as towards creatures who are made after the image of Almighty God, and who were redeemed by the death and Passion of our onely Lord and Sauour Iesus Christ; and we pray and hope, that before they part out of this life, the merits of the said death & passion of our Blessed Lord may be applyed to theyr soules, by fayth and charity

12 *Charity mistaken* Chap. 2.

rity and penance, & by those Sacraments, and other conduits & meanes of conveying, and applying his grace, and spiritual life to their soules, which are onely to be found in the bosome of the holy Catholicke Church. Without which Sacraments and other meanes, the merits and blood of Christ our Lord, though most apt and able in themselves, to save a thousand millions of worlds, will never save any one soule. For in fine, the merits of our Lord, and the sinfull soules of men, be two extreames of great distance from one another; & can never be brought to meet, but by such wayes and meanes, as the unspeakeable power and wisdom & goodnes of Almighty God, hath found out for that purpose; and those meanes are they, which I have already touched. For if the merit of our Blessed Saviours death, were of it selfe to save any one soule, without the application thereof by the aforesaid meanes; no reason at all could be assigned, why any one soule should be lost; as yet the farre greater part of soules is sure to be.

So that we speake not so much of Protestants in thy kind as of the profession of heresy which they follow, and

Charity mistaken. Chap. 2. 18

we iudge no more of them vpon this reason, but that whilst they liue in that Religion, they estrange themselves from the right meanes of applying the merits of Christ our Lord to theiſe ſoules, where by they might be ſaued. But yet we hope neuertheles, that God will haue ſo much mercy on many of them, before they dy, as to incorporate them into his myſticall body, which is his true Church, where by they may partake the influence of that mercy and grace, which is deriued from the head thereof *Ieſus Chriſt* our Lord. And therefore it is plaine, that we make not Proteſtancy to be as a ſinne againſt the Holy Ghoſt, which cannot be forgiven, becauſe it will not be repented; whereas Proteſtancy both may, and often is repented of, and conſequently forgiven & ſo to the end that it may be ſo, we declare the grieuouſneſſe of the ſinne, and we procure by all the meanes we can, to re-moue the ſame.

1681 Nay, we are ſo farre from accounting it a ſinne againſt the Holy Ghoſt, as that by our ſaying that Proteſtancy vnrepented excludes ſalutiō, we imply no more, then merely, that it is a mortall ſinne. For whoſe eyes does judgement of any

one

s. Paul
ad Ga.
lat.

14. *Charity mistaken.* Chap. 21

one mortall sinne can neuer be saued, and
whofoeuer shall with true penance be
sory and depart from his Protestancy,
though it be but in the last minute of his
life, will be capable of saluation. So that
we iudge not men in particular, concer-
ning their saluation or damnation; but
yet on the other side, we must not be as-
frayd to affirme (though we are cordial-
ly sory for having cause to doe it) that
they who dye impenitent either of Pro-
testancy, or any other sinne which de-
priueth the soule of the graces of God, can-
not be saued. For such men as these, we
iudged already in generall, by the mouth
of God; but which of them, in his parti-
cular, shall be taken before he dy out of
that vnhappy hearde of goddes, and pla-
ced in that blessed flocke of sheepe, by
the hand of the good shepheard, we leave
to his owne vnsearchable determinati-
on. And therefore we take not the office of
Iudge out of his hand; because we can-
not come to know whether this or that
particular sinner may repent before
he dyes; so yet we may safely say, that a
man, who liues in Protestancy, or any o-
ther mortall sinne; and yet is so farre
from repenting it (though he be suffici-
ly

ly informed thereof) as that he will not
 so much as acknowledge it to be a sinne;
 and who, (for ought we know, or canne
 learne) did no way retract or reuerse in, so
 much as at the hower of his death; de-
 parts this life in a state which is greatly
 to be lamented: and withall that it here-
 pented himselfe as little of it indeede, &
 in the sight of God, as in our sight he see-
 med to doe, there canne be no doubt with
 vs (so longe as we beleue our Religion
 to be true) but that such a person dyed
 without saluation, as departing in the ob-
 stinate profession of a different Religion,
 which we esteeme to be false. And the
 same must they also beleue of vs, *mutatis*
mutandis, if indeede they beleue, their
 owne Religion to be true Christian reli-
 gion, of which Christ himselfe pronoun-
 ced. *Qui non creditur condemnabitur.*

CHAP.

That our saying that Protestantisme
destroys saluatiō, proceedes from want of
Charitie in vs, is no lesse vntreue (because
there is but one true Church,) then when
by I haue shewed it to be improbable
first this is proued by holy scripture.

CHAPTER III.

Hitherto I haue been shewing how
vntreue & improbable it is, even *pro
facie*, that we should confute Protestantisme
or Protestants, through want of Charitie;
and will now what that motive is, which
induces vs to let them know the extre-
mity of danger, wherein they are, & that
when we hold any such discourse; it is
so farre from being in effect of want of
Charitie in vs towards them, as that it on-
ly proceedes from our deepe compassion
of their case, which is the most sweete &
pretious fruite of that soueraigne vertue.
My endeaour now shal be, to shew that
this charge of vncharitableness, against vs
is not only improbable, but vniust also &
vntreue. And that in carrying our selues
herein as we doe, we not only not swarue
from our duty to them; but if we should
doe

doe otherwise, we should sayle of that obedience which we owne to Almighty God himselfe, who exacts the performance of this office, at the handes of his holy Catholicke Church. And now for the clearing of this point in such sort as that it may satisfie doubtfull mindes, it will first be fit to premisse some few groundes, vpon which I may the better build vp that truth, which I am about to declare.

I will not offer here to prooue, that there is a God; because now I haue not to doe which *professed Aristotles*: nor yet that Christ our Lord is the true sonne of God, who suffered death for the redemption of the world; because we liue not amongst *Iewes*. But for as much as there are such differences of opinion, concerning that Religion and Church, which was founded and framed by Christ our Lord: I will briefly shew in the first place, that Almighty God did found one Church, and but one; and that he ordained one Religion, wherein he would be serued, and but one; and that out of that Communion there is no saluation. In the second place I will make it appeare, that the vniety which is to be maintained amongst

B

mongst the members of this one true Church, and the professors of this one Religion, is directly broken betwene Catholickes and Protestants. And then I make account, that in the third place, it will follow even of it selfe, that both Catholicks and Protestants are not saveable in both their severall Religions, without repentance thereof. And consequently, that no one of vs is to be blamed, if conceaving his owne to be the only true Religion, he declare the dangerous estate, wherein he takes any other man to be; who communicates and agrees not with him; but rather that he is obliged to let him know it. And now I will briefly put my selfe to prove the first assertion concerning the vnity of the Church, by some texts & testimonies of holy Scripture: and first of the old Testament.

In the time of *Moyse*, when it pleased Almighty God to drawe a visible people to himselfe, and to give them an expresse law; and to ordaine varietie of visible sacrifices, by the oblation whereof they were to doe him homage, and appease his wrath; and to institute visible ceremonies for the more devout and exact performance of the same, it was also

plea-

Charity mistaken. Chap. 3. 19

pleasing to his diuine Maiesty to appoint, that howsoever the Iewes were to exercise their Religio in some kinds, in their feneral Synagogues, yet that sacrifice was not to be offered to him by them, but in the only Tēple of *Ierusalem*. He also commanded; that in such cases of difficulty, as might occure; his whole people should be subiect to the determination and decision of the high Priest for the time being; and this, vpon no lesse then the paine Dent. cap. 17. of death; from which sentence there was to be no appeale. Let the place at large be well considered, and it will easily appeare by the great authority, and power, which was cast vpon the individual person of one Iudge; that there could neither be any other Church, nor any other Religion which might pretend to be true, if it would presume to disagree, & dissent from this.

The same truth is also made euident, by the feareful iudgment, which fell vpon *Cora*, *Dathan*, and *Abiron*, for their act of disobedience against *Moyse* and *Aaron*; in so much as that the ground opened it selfe, and swallowed them vp aliue, with all their goods, into the profound pit of hell, in the sight of the whole people;

20 *Charity mistaken.* Chap. 3.

for but offering to make a schisme from that one Church, wherein he had ordained himselfe to be serued.

According to this practise vnder the written lawe, Almighty God speaking to the Prophet *Ezechiel*, of the times which were to succcede vnder the *Messias*, made a promise that he would giue true Christians a heart which should be most truly one. *Et dabo eis cor vnum.* And the kingly Prophet *David* describes the excellency, and Majestie of Almighty God, by declaring howe he raignes in his holy place, and makes them who inhabite that house, to be all after one manner, and to be

Ezech.
11.
psal. 67. indued with the same affections and desires concerning his seruice. *Deus in loco sancto suo, qui habitare facit vnus moris in domo.*

Cant. 6. *columba mea, perfecta mea, &c.* were spoke by the holy Ghost, in the person of God the Father, with intention to deligne & delineate, the vnyty of the Church: for so

De vni.
Ecles. it is interpreted by *S. Cyprian*, and he expresses himselfe further thus, vpon that occasion; Will any man thinke that he holds fast his faith if he hold not fast this vnyty of the Church?

Now the same also is deliuered, at least

Charity mistaken. Chap. 3. 21

as certainly, in the new Testamēt; and so much more evidently, and abundantly, as the Church of God vnder the lawe of grace, was to be farre more diffused ouer the whole world, and both for the honour of Christ our Lord, & the safety of his seruants, who were so dearely bought by himselfe to be preserved in no lesse perfect vnity thē euer it had enioyed in former times. We see therefore that Christ our Lord made it one of his last suites to his eternall father (when he stood, as it were, euen vpon the very brim of death) *that he would preserve the disciples whom he had given him, he would make the al. as truly* Io. 37.
one in affection and will touching things with might concerne his seruice, as euen the Father & Son were one. And it may be noted here with all, that in this case, he speakes to his eternall Father for our increase of comfort, with a compellation of extraordinary tendernes, saying, *Pater sancte, serua eos. &c. Keep them, holy Father* Io. 17.
&c. to shew, how much his hearte was set vpon this suite. When also he was vpon the point of his *Ascension* vp to heauen, he commaunded his disciples to *teach all nations to obserue all those things* Matt. 18
whatsoeuer, which he had commaunded them; v. 19. 20.

22 *Charity mistaken.* Chap. 3.

and he pronounced indefinitely, *that*
Whosoever would not believe, should be conde-
ned: which doth clearly relate, not only
 to this or that particular Article, but to
 the whole sume of Christian doctrine in
 generall: and thus it may be seene, that
 he intended to ordaine an exacte vnity
 in his Church; & that whosoever should
 sayle of beleeuing any one point of Chri-
 stian doctrine; should be as sure of con-
 demnation, as if he had beleued but
 any one, or none.

Marc. 16
v, 26.

The Apostles planted this one faith,
 and watered it with all so well, that our
 Lord gaue great encrease to it, & the holy
 Ghost declared, in the acts of the Apo-
 stles, *That the whole multitude of believers*
had but one heart and one soule. And that
 vessell of the holy Ghost, S. Paule, consider-
 ing how very much this point of vnity
 did import, sendes his aduise to the E-
 phesians, that they should be *carefull to pre-*
serue the vnity of the spirit, in the bond of
peace; and the word whereby he expres-
 ses himselfe, implies no ordinary kinde
 of care, but a most *particular sollicitude of*
minds.

Cap. 4:

I should neuer make an ende, if I
 would presse all those places of the new
 Testa-

Charity mistaken. Chap. 3. 22

Testamēt, which declare the intention of our Lord to haue his Church one, and only one. The very names, whereby it is described, as for exāple that of the *Arcke of Noe*; of *one Kingdome*; *one Cittie*; *one Spouse*; *one vineyard*; *one fildes*; *one barme*; *one ship*; *one net*; *one body*; & many others of like nature, which I omit; shewe expressly that the Church of Christ our Lord, was to be but *One*. And especially this point was fetled by our Lord, when he made his owne Church, to be the only supream Iudge even in all spirituall offences and scandalls, and much more in Controuerfies of Religion amongst Christians; requiring, that *whofoeuer would not hearken to, and obey that Church should be hold a very Pagan, and Publitā*; with-
out allowing him soe much as any ap-
peale at all, even to the holy Scripture it selfe. By which only words of our blessed Lord, it is most clearly & naturally prooued, that this Church is enriched with those very qualities, and marked which are shewed by vs her children, & contested by the aduersaries thereof; as namely with a *perpetuall visibility*; or else he had given vs a commande which it were not possible for vs to obey. For

Matt. 18.

17.

24 *Charity mistaken.* Chap. 3.

how should we at all times find out
and consulte our difficulties, and mani-
fest our cōplaints to that Church, which
at all times could not be seene by the
eyes of men, with a most certaine infalli-
bility? For otherwise, a man might perish
for beleeuing and professing false do-
ctrines, through his obedience to the cō-
maundant of Christ our Lord, in submit-
ting to an erring Church. But especially
(which makes most to our purpose) the
entire vnity of the Church is prooued here,
by the exact obedience, which we are o-
bliged to exhibite to the same Church.
For els, if there might be two seuerall
true Churches dissenting from one ano-
ther, they might holde me for a *Publican*
and *Pagan*, if I did not obey them both:
which were impossible for me to doe,
they cōmaunding contrary things. And
if one of the dissented from the other I
must be tossed betwixt two damnations.
For if I should obey that true Church er-
ring, I should incurre damnation by o-
beying her, and by embracing and
persisting in her errors; & yet if I should
not obey her I should incurre damnation
by the expresse setēce of Christ our Lord
himselfe, who appoints me to be held a
Pagan

Pagan, I obey her not. And this shall suffice for this Chapter, wherein we may haue seen, what holy Scripture saith to this question: and in the next we shall find, that the Fathers of the Primitive Church, who follow it as their guide, will not faile to utter the same voice.

The expresse unity of the Church is proved by the authority of the Fathers of the most primitive times.

CHAPTER IIIII.

THe holy Fathers in the most primitive times, who are iustly called *Fathers*, and reuerenced as such by vs, were yet withall most obedient and humble children, to the holy Catholike Church of their time; and so treading in those very steps, which had beene traced out for them by the holy Ghost in holy Scripture, they haue shewed many wayes, how they beleeued and knewe, that there was but *one true Church*, and that the perfect unity thereof, was to be so very carefully maintained, as that whoeuer brake it, must eneraſtingly perish.

I say they haue shewed many wayes, what

26 *Charity mistaken.* Chap. 4.

what their *dictamen* was herein: for some of the haue writtē whole books, expressly and to no other end at all, but to prooue the necessity of *unity* in the Church of Christ our Lord; as namely *S. Cyprian* and *S. Augustine*. Others haue written, & framed, expresse Catalogues of all the heresyēs which had risen in the Church of Christ our Lord from his Ascensio to heauē til their own time; expressly shewing hereby, that both the *unity* of the Church was directly broken by the obstinate beliefe of any one doctrine, which was held in disobedience to the same Church; and withall, that whosoever did so breake it, must forget the saluatiō of his soule thereby. And this was doone by *S. Epiphanius Bishop of Cyprus*, by *Philastrius Bishop of Brescia*, both who are cited to this purpose by the incomparable *S. Augustine* in his treatise *de heresibus ad Quod vult Deū*. Where himself also make an exact Catalogue of all the heresies which had sprung vntill his time: and where, by the way, I must needs obserue in a word, that he recoūts diuers heresies, which are held by the Protestāt Church at this day, and particularly that of denying prayers and sacrifices for the dead: I and then

then he concludes in the end, that *Who-
soever should hold any one of them, were not
Christian Catholick*.

Besides this way of prooffe, concer-
ning the *unity* of the Church; I will also
cite the Fathers who are full of expresse
and positive texts, whereby vpon occa-
sion, they proue the *unity* of the Church,
and I will begin with *S. Irenaeus*, who
discourses thus. *The Church having recei-
ued this word preached, and this faith, as
was shewed before, and having spread
the same over the whole world, doth
diligently preserve it, as inhabiting one
house; and doth likewise beleue those
things which are taught thereby, as ha-
ving one soule & one heart, & in the same
conformity, she preaches and teaches, &
delivers it, as indeed possessing but one
mouth. For though there be in the
world different expressions, & tongues,
yet the vertue and power of Tradition is
but one, and the same. And neither those
Churches which are found in Germany,
nor those others in Spain, nor those in
France, nor they which are in the Eastern
parts, nor they which are in Egypt, nor
they which are in Libya, nor they which
are settled in the middle parts of the world,*
doe

Lib. 1.
cap. 3.
Hac pro-
dicatio-
ne &c.

Vener-
unt &c.

Con-
sistent

28 *Charity mistaken*. Chap. 4.

doe beleue or make traditiō of doctrine,
any otherwise in one place thē in another.
But as that creature of God, the *sunne*,
is one and the same in the whole world,
so is the preaching of the truth, a light
which shews euery wheare, and illumi-
nates all men who will come to the
knowledge of the truth. And those Pre-
lates of Churches, who haue most power
and grace of speache, will deliuer no o-
ther things but these. For *noe man is a-*
boue his maister, neither will such an one
as hath meaner talents in speach, make
this doctrine and *Tradition* lesse; but since
Earth is but *one*, and the same; neither doth
he enlarge it, who is able to speake much
of it; nor that other diminish it, whoe
speakes lesse.

De præ-
scrip. ad-
uer. Hæ-
ret.
Valenti-
nus &c.

Tertullian shewes plainly, that who-
soeuer denyes any *one* doctrine of the
Church reiecteth all, for thus he sayeth
vpon occasion. *Valentinus* approueth some
things of the law and the Prophets; some
things he disaues; that is, he disallows
all, whilest he approues some. And the same

De præ-
scrip. c. 3.
Cæterū
multos
&c.

Tertullian, doth also elswhere, in the
same booke inferre, the truth of Catho-
licke doctrine, by the exacte *unity* there-
of, whilest he sayth after this manner,

Quod

Quod apud multos &c. That which is found to be one, amongst soe many, is not to be thought to haue crept in by error, but to haue beene recommended by Tradition.

S. Cyrill Patriarche of Ierusalem, affig-
ning reasons why the Church of Christ
our Lord is called Catholicke, doth ex-
cellently giue this one, amongst the rest;
Quia docet Catholice id est vniuersaliter,
&c. Because she teacheth Catholickely, that
is to say, vniuersally, and without any de-
fect or difference, all those doctrines, which
ought to be knowne, concerning things either
visible or invisible, celestiall or terrestriall.

S. Cyprian in his booke *de vnitae Ec-
clesia*, layeth thus, of the vniy of the
Church. The Church being stroken through
by the light of our Lord doth sende her
beams throughout the whole world; but
yet that light, which is cast so far abroad,
is but one, and the same, she spreads her
brannches, ouer the whole earth after a
plentifull manner; she extendes her flow-
ing streames with greate abundance, &
to a great distance; but yet is she one head
and one roote, and one mother, who is
fruitfull by such store of issue. The same
Saint also, speaking of the sin of Core, Da-
than, and Abiron implies that the one
Church

Catech.
18.

*Ecclesia
Domini
luce pen-
fusa &c.*

Lib. 1.
Epist. 6.

36 *Charity mistaken.* Chap. 4.

Church must not only be entirely believed, but followed also, in all her doctrines, and directions. For he saith that though *Cora*, *Dathan* and *Abiron*, did believe and worship *one* God, and lived in the same law, and religion with *Moses* and *Aaron*, yet because they devided themselves from the rest by Schisme, resisting their governours and Priests, they were swallowed vp quick into hell.

S. Basile puts such a value vpon the absolute integrity of all the whole Christian Doctrine, (which declares what he believed concerning the necessity of unity in the Church) as to expresse himselfe after this manner. *They who are well instructed in holy writ, permit not one syllable of diuine doctrine to be betrayed, or yeelded vp; but are willing to embrace any kind of death, for the defence thereof, if neede require.* That man of God, had beene solicited by some to relent for a time, and to yeeld though it were but to a litle; he refused in such sort as you haue seene & he did it much disdaine to be attêted in that kind.

S. Gregory Nazianzene speaking of Hereticks, who doe all breake the unity of the Church; seemes yet to apprehend them to be worste of all, who whilst

S. Basil.
apud
Theo-
doret. l.
4. hist. c.
17.
Qui in
saeris
litteris
&c.

in-

indeed they breake it, doe yet seeme to doe it least; because so they will hardliest be perceaued. And he deliuers himselfe in these words. Nothing can be more dangerous, then those Heretikes, who when they runne straight through all the rest, doe yet with one word, as with some drop of poison, infect the true and sincere faith of our Lord.

S. Hierome shewes, that the vnity of the Church, and faith thereof, must be lo perfect; as that for some one word or two, contrary to the same, many heresies haue been cast out of the Church. And S. Leo saith, that out of the Catholicke Church there is nothing pure, according to that of the Apostles, whatsoeuer is not of faith, is sinne: and els where he saith also. If it be not one, it is no faith at all. Cōcerning this one Church, S. Augustine is also most expresse & cleere; For when the Donatists (saith he) calumniated the Catholickes, as affirming that there were two Churches; one vpon earth, which contained both the good and bad; and the other in heauen, which contained none but good: the Catholicks made them this answer. That they did not make two Churches, but did only distinguish the two times of the Church, saying that the same one only Church was in one state now

Greg.
Nazian.
Tract de
fide,
Nihil
pericu-
losius
&c.
Lib. A-
po. cont.
Ruff.
Propter
vnu &c.

In Bre-
ui. col-
lat. col-
lat. dici
tertiz.

now, and was hereafter, to be in an other: that now, it had a mixture of euill men, but that hereafter, it should haue none: iust so, as there are not therefore two Christs, because once he could dye, and now he can dye no more. And thus the Catholickes refused that slander, which the Donatists had layed vpon the expressly shewing, what they had formerly layed; namely, that there was but One, and the same holy Catholicke Church. And to shewe moreouer by the iudgement of S. Augustine, that the Church, in her doctrine, was to be truly One; he spake thus of the Donatists, who called vpon the same God, preached the same gospell, sung the same Psalmes, had the same Baptisme, obserued the same Easter, and the like; In those things they were with me, yet not wholly with me; in Schisme not with me, in Heresie not with me; in many things with me, in a few not with me; but in regard they were not with me in a few, their being not with me in many could not helpe them. Nay S. Irenaeus (whom I named before) implies, not only, That it is necessary for a true Christian Catholicke to differ in no one point of the doctrine or faith from other Christians; but he must withall not

In expli-
catione
Psal. 54.

Lib. 2.
cap. 3.

beleene

beleene any thing after a different manner; that is to say, vpon a different *motiue*, from that, for which it is beleued by other *Christians*. But this point I shall touch hereafter. And for the present it may suffice to haue proued the necessitie of most perfect *unity* in the Church, and that indeede no reaso can be giue, why if there be allowed any more true Churches then *One*, there should not be admitted, as well two thousand as two. So that now it remaynes for me, to shewe also by the iudgment of holy Scriptures, and Fathers, that out of this *One Church*, there is no saluation.

It is proued, both by holy scriptures, and Fathers, that out of *One true Church of Christ our Lord* no saluation is to be found.

CHAPTER V.

Since the Church of Christ our Lord, is so truly *One*, and but *only One*; it followes easily inough, that no saluation can be had out of this Church; and that every heresy, or schisme, is sufficient to deprive any soule thereof; But yet ne-

34 *Charity mistaken.* Chap. 5.

uerthelesse, to the end that men may be wholly left without excuse, or rather that they may be the better warned to take heede in time, of those miseries, which otherwise they are to feele for all eternity; I will strengthen also this trueth by the authority of some few Scriptures and Fathers of the primitive Church. For so by degrees, it will easily and of it selfe appeare, that we Catholickes are not faulty in that, wherewith we are so much charged.

Cap. 60. The Prophet Esay thus foretelles the quality and condicion of the then future Church of Christ our Lord and what shall become of them, who serue it not. *Gens enim, & regnum, quod non seruerit tibi, peribit.* That nation, and kingdom, which will not serue thee, shall perish. And now if a whole nation and kingdom shall perish for not seruing, what shall become of those priuate miserable people, who blaspheme and rent it? The same Prophet sayth else where, to the same purpose, *Omne vas &c.* Every vessel of pot, which is framed against thee, shall not succede or proue well, and thou shalt iudge every tongue resisting thee in iudgement.

Cap. 54.

We haue seene already in the new Testa-

Testament (vpon another occasion to
prooue the vniuity of the Church) that who
former obeyes not this One Church, is by
the order of our blessed Lord himselſe,
to be held for no other then a *Pagan* or
Publican; that is to ſay for no better then
a meere Idolater in his Religion, and for
a moſt infamous and baſe perſon in his
conuerſation. And we may ſee now fur-
ther that *S. Paul*, that veſſell of election,
that man who had beene rapt to the
third heauen; add who had in his heart
ſuch a flaming furnace of Charity, as to
deſire to be made *Anathema* for the ſalvation
of his brethren; doth molt abundantly
declare the wofull ſtate of all heretickes
and ſchiſmatickes: He requires men to
avoid an Heretick if he reforms not himſelfe;
after one or two reproofes; and he names
Hæreticum bannimus indefinitely, without
ſpecifying in particular, what his fault
may be, more or leſſe. He ſayth alſo, that
an Hereticke is condemned even by his owne
iudgment. That their ſpeech is like a *Cancer*
which creeps and kills; That they attend
to the ſpirit of error; and the Doctrine of
diuelli; That they are hypocrites, and lyars;
conceited, arrogant, and blaſphemous; That
they take the appearance of piety vpon them

2

ad Tit. 3

Gal. 2

1. 46

36 *Charity mistaken. Chap. 3.*

but yet renounce the verities and substance be-
 reof; That they are not learning, but with-
 out attayning to the knowledge of truth;
 That as Iannes and Mambres resisted Moyses
 so doe these also resist the truth; being cor-
 rupt in minde, and reprobates concerning the
 faith; but that they shall not preuaile, but
 their folly shalbe made manifest to al, as that
 of Iannes and Mambres was; That they have
 itching eares, which they turne away from
 bearing the truth; And S. Iude saith they
 are like Beasts, vnfruitful trees, & like dead
 rooted vp, clondes without water & waves
 of a tempestuous sea, which beate themselves
 into the fowle of their owne confusion; for
 whom, the storme of of eternal darknes is re-
 serued; and that they are men who walke the
 way of Cain, and Baalam; and who perish
 in the contradiction of Core.

S. Iude.

Galat.
cap. 5.

By all which kind of language a man
 may easily perceauce, how farre both the
 Apostle S. Paule, & S. Iude also, account-
 ed them to be from saluation, whoe
 haue deuided themselves from the Ca-
 tholicke Church by heresie or schisme.
 And S. Paule sayth in cleere termes, That
 the workes of the flesh are manifest, which
 whosoever commits, shall not possesse the king-
 dome of God, Amongst which he reckons

Charity mistaken. Chap. 5. 37

expressly, contentions, enmities, dissensions, and Sects &c. which word *Sects* in Latin, is *Heretic* in Greeke. Now if any one heretic be damnable; what shall they be, when they come in clusters? And if their soules be to be lost, who fall into enmity and contentions, without repenting themselves hereof; what shall become of those miserable creatures, who violate, maligne, and wound the whole mystical body of Christ our Lord, which is his Church.

As for the Fathers, they are as bright as day, in this point. *Terrullian* saith, *that if they be hereticks, they cannot be accounted Christians.*

S. Cyprian is expresse, and large in this argument, and sayth thus. *Adulterari non potest Sponsa Christi &c. The Spouse of Christ cannot be adulterated, she is incorrupt and chaste: she knowes one house, & purely conserves the Chastity of one bed-chamber, it is she who keeps vs for God; she sets them forth for his kingdom, whome she hath begotten. Who soeuer is separated from the Church, and is ioyned to an adulteress; is separated also from those promises; which belonge to the Church; nor shall he arrive to the*

C;

rewards

*De pras.
aduersus
heret.*

*Lib. 4.
Epist. 2;
& de v.
nit. Ec.
cles.*

32 *Charity mistaken.* Chap. 3.

rewards of Christ, who forsake the Church of Christ. He is an alien, he is a prophane person, and he is an enemy. He can no longer haue God for his Father, who hath not the Church for his Mother. If a man might haue escaped drowning, without being in the Arck of Noe; he shall also be able to escape, who is out of the Church. He also saith thus afterwards. They cannot remaine with God, because they would not continue of one minde, in the Church of God. Though their bodies should be delivered to be burnt in the fier, or that they should be deuoured by wild beasts, such a death would not be a Crown of faith but a punishment of perfidiousnes in them; nor would it be a glorious end of their vertue, but a destruction following vpon despaire. Such a man may be killed, but cannot be crowned. Iust so doth he professe himselfe to be a Christian, as the diuell doth often falsely affirme himselfe to be Christ; according to what our Lord himselfe did forewarne, and tell vs thus, *Many will come in my name, saying I am the Christ, and they shall deceaue many.* But as he is not Christ, though he shall deceaue many, vnder the colour of that name;

Ibid.

Deprehensio
aduersus
hereticos

Lib. 1.
Epist. 2.
de v.
m. Ec.
cicel

Charity mistaken. Chap. 50 39

so neither can that man be accounted
a Christian, who remaines not in his do-
ctrine and faith. And in another place,
he also saith, *Whosoever be he, and what
kinde of man soever he be, he is no Christian,
who is not in the Church of Christ.*

*Quisquis
illo est
lib. 4. c. 2.
Epist. 2.*

The like or rather the very same words
are vsed by S. Augustine Serm. 181. de tēp. &c.
elle where also he saith thus to certaine
heretickes. How can you brag, that you
hold fast the Faith, which our Lord left
to his Apostles? would you haue men
so blind and deafe, as not to heare, or
read the gospell, where they may know
what faith our Lord left to his Apostles
concerning his Church? from which since
you are deuided, and separated, you doe
no other thing, then rebell against the
words, both of the body, and of the bread;
and yet, the while, you bragge, that you
endure persecution for the sake of man,
and for the faith, which he recommended
to his Apostles. And the doth the Saint
put himselfe to shew out of Scripture,
*That this is the Church of Christ, which
is spread ouer the whole world.* The same
holy Father saith also, *No man cometh to
saluation or life euertlasting, who hath not
Christ for his head; and no man can haue*

*Symb.
ad Care-
cum. c.
10.
Quo-
modo
vos eam
&c.
Lib. 2.
contra
Gauden.
cap. 12.*

*De vnī
Eccl. Ad
ipfam
&c.*

*De vnī
Eccl. Ad
ipfam
&c.*

40 Charity mistaken. Chap. 5.

Christ for his head, who is not in his body,
which is the Church, And elswhere hee
Epi. 152. discourseth thus, Whosoever is separated
quisquis from the Catholicke Church, how laudably
ab hac soever he may conceaue himselfe to liue, yet
&c. he shall not haue life; but the wrath of God
remaineth vpon him, for this only crime of be-
ing severed from the Society of Christ. And
to conclude (for asmuch as concernes S.
Augustines authority touching this point)
let this following speech of his be well
pondered, whereby it will appeare that
Cardinall Perron saide well, when he
taught that the name Catholike was, not
only a name of beliefs and faith, but of
Charity also and Communion, which who-
soever should want, would also want sal-
uation, though he were not wanting in
points of faith; let vs hearken to S. Augu-
stine who deliueers himselfe thus; Et lo-
De fide retici & ceteros Hereticos & Schismaticos
& Symb are wont to call their congregations by the
cap. 10. name of Churches: Hereticus violat Phry-
by beliening false things of God, and Schis-
maticus although they belien the same things
which vs, doe yet fly from fraterall Charity
by their wicked diuisions; And therefore nei-
ther doth the Heretic belong to the Catho-
licke Church, because he loatheth God, nor

Charity mistaken. Chap. 3.

41

the Schismaticke, because he loveth not his neighbour. For how (saith these Sainte elsewhere) shall the Schismaticke be esteemed to be in Charity with his neighbour, who is out of Charity or Communion with the whole body of Christ, which is his Church.

Epist ad
Dam.

Saint Hierome writing to Pope Damasus, saith (not only of the Catholicke Church indefinitely, but denoting that to be the Romane) that that Church is the Ark, out of which whosoever lieth, shall be drowned in the deluge, and that that Church is the house, out of which whosoever should cate the lambe, were a prophane person.

Lib. 4.
cap. 30.

Lactantius also layn thus; *Sola Ecclesia Catholica est*, &c. It is the Catholicke Church alone, which preserves the true worship of God, this is the fountaine of truth, this the house of faith, this the temple of God; if any man either enter not into it, or depart out of it, he shall be deprived of the hope of salvation, and eternall life. No man must flatter himselfe with an obstinate kind of contention for the questions here, about salvation and life, which if it be not watchful-ly and diligently provided for, it will be extinct and lost. yno Saint Folgentius hath this dreadfull saying, wherewith I will conclude this point

42 *Charity mistaken.* Chap. 5.

point. *Firmissime tene &c.* be most firmly persuaded and haue not doubt at all but that every *Hereticke* or *Schismaticke*, baptised in the name of the Father, and of the Sonne, and of the holy Ghost, if withall he be not a member of the *Catholicke Church* can by no meanes be saued, how great Almes soeuer he shall giue, yea and though he should shed his bloode, for the name of Christ; For so long as the sinne either of *Heresie* or *Schisme* (which drawes men downe to death) shall remaine in any man; neither Baptisme, nor Almes, nor death endured for the name of Christ, can be of any benefit towards his saluation, who holds not fast the vniity of the *Catholicke Church*. And now by this we see what the holy Scriptures, and what the Fathers of the most primitive time affirme concerning the vnseueablenesse of any man, who is not a member of that Church, which formerly hath bene so cleerely proued to be but One; Nor will I so much distrust either the attentio or discretio of my reader as to thinke that I neede presse this point any further. See that now in the next place it will only remaine to be considered and relolued;

who

whether or no, both the Catholickes & the Protestants can be truly said to be parts & members of this One and the selfe same Church? for if they can not, the case in question is already iudged, and there will be no colour of reason, why either of vs should hereafter be charged with want of Charity for affirming, that the other is not saueable without repentance of his Religion.

CHAPTER VI.

That both Catholickes and Protestants can not possibly be accounted to be of one and the same Religion, Faith and Church.

Hitherto I haue insisted vpon the former part of this maine discourse: wherein I vnderooke to shew (and doe conceaue my selfe to haue coplied with my word) that there is but one true Religion & one true Church; out of which there is no saluation.

It will now remaine that I prooue the second part of my vndertaking, which is that both the Catholickes & Protestants, can by noe meanes account themselues to be professours of that one true Religion, and obedient Children to that one true

44 *Charity mistaken.* Chap. 6.

true Church; whichsoever be that true Church, by the address & conduct whereof men may hope to save their soules. For cleare demonstration whereof it will be fit, in the first place to shew, what that is, which makes a diversity in Religion; and without which men may still be of the same Religion, though there be difference of opinion betweenethem.

The very name of a Christian Religion, whereby Almighty God is to be worshiped, implies a doctrine which must be beleived, Sacraments which must be receaved, discipline which must be embraced, & Prelates or Gouvernours which must be obeyed: & therefore that which makes a Religion to be entire, is the beleife of the same doctrine, and the participating of the same Sacraments, and obedience to the same discipline and Prelates or Gouvernours, so farre as men doe not obstinately reject any part thereof, or refuse to submit thereunto. Whosoever doth this, and conformes his interiour, by way of beleife, to the same doctrine and Sacraments, and his exterior, by way of obedience, to the layd Prelates and discipline, may iustly be held to be one of the same Religion: and whosoever refuseth

to do this, sayles of that.

But so also, on the other side, whensoever the Church hath not decided, & propounded, and commaunded a doctrine to be believed by her children, and hath not enioyned such a part of discipline to be embraced, a man (so that he commit no scandall in the manner of it) may varie both in the one and in the other, from other men, and may thinke and do, as he sees cause; without offending the unity of Church, or incurring thereby the crime either of heresie or schisme, as I shall shew more at large afterwards vpon another occasion. It must therefore be considered *Whether Catholicks and Protestants be of one Church or no*; or rather it is to be leene: for indeed in this case men haue not so much neede of their wits, as of their eyes, for the resolving of the question. But yet still to the end, that even the weakest stomackes may be made strong inough to digest that morsell which is coming toward us, I will shew by severall arguments that we are faire from all possibility of passing for professors of the same Religion, & for members of the same Church, so long as we continue as we are.

46 *Charity mistaken.* Chap. 6.

For who perceaves not at the first sight, that we resolutely differ from one another, in the prime and maine points of Christian Religion? We embrace not all the same *Scriptures*; we differ about no fewer then *six Sacraments* of seauen, which Catholickes beliene with all reuerence, and they reiect withall contépt. Yea and euen concerning those two, in the receiuing whereof we both agree, namely *the Sacrament Baptisme* &c of the *Cōmunion*, there are so many differences and debates amongst vs about the necessity of of the one, and the reall presence of our Lord in the other; that vpon the matter we can be thought but to agree in words.

We differ about the authority of *all traditions* *vs writtē*, which is the very foundation of our beliefe of the *holy Scriptures* it selfe; and consequently, of all the other greatest points. We differ about the *Primacie* of *S. Peter*, and his *successours*; yea and about the *infallibility* of *generall Councils*; and so therefore about the *supreme iudge on earth* of all our *controuersies* in Religion. We differ, about the *influxion* of *soules*, and the value which the death and grace of Christ our Lord hath imparted to the *workes* of the children of God

God. We differ in a world of particulars, about *the article of holy Catholick Church*, and namely whether it must alwayes be visible or noe euen, to the eyes of men; and whether it must alwayes be free frō errour and fallibility. We differ about the *Communion of Saints*, & whether we may either pray for *thē who are in Purgatory*, or to *thē who are in heauen*. And we differ not only about these, and many other most importāt points, as mē who are ready to relinquish their opiniōs, if they be cōmāded: but we ar on both sides resolved to persist; though both the Catholicke Church in her counsells, and the Protestants in their severall *Confessions*, have declared that their owne opinions are true, and the contrary false: and though we on the one side haue cast excommunication vpon the new deniers of those doctrines of ours, which we haue receaued frō Christ our Lord, & his Apostles, and they on the other, haue filled their parts of the world, with scurrill & blasphemous inuectiues against those sayd Doctrines of ours; and haue taken vpon themselves to be the reformers of the Church, though without either ordinary mission, or miracles; and to be true publishers

28 *Charity mistaken*. Chap. 6.

blissers of the gospell; and even the very illuminatours of the world.

And now therefore let that be considered once for all, which hath formerly ben shewed, about the stile of holy Scripture & Fathers, which speake those said things of *Heresies and Hereticks*, without specifying in particular, what they are. And let it also be called to minde, what *Catalogues* the Fathers of the Primitive Church, haue made of *heresies*, whereof many (abstracting from the pride and disobedience, which thereby is committed against the Church) are neither of so great importance in themselves, or at least not great at all, in respect of those many most important Articles, which are mutually affirmed or denied betwene the Protestants and vs. For what imported it all, that some were so foolish, as to hold al men bound by Scripture to put of their shoes when they prayed: & yet *S. Augustine* cited them for heretickes in his Catalogue. But the pride wherewith they presumed to abuse Scripture, and to impose such a fond law vpon mens consciences & a resolutio not to leaue it, when they were commaunded by the Church, was that which made it *heresy* in them.

Charity mistaken. Chap. 6.

them. Or what Article of the Creed, or what booke of Scripture, or what Sacrament of the Church, did the *Quarrelers* deny; or what error did they introduce, but only the celebrating of Easter at another time, then was ordained by the Church? and yet for this doth S. Austin enroll them in the rancke of hereticks. & the same I might exemplifie in many other particulars.

Prefumption and pride, which is expressed by choosing, & obstinately maintaining of any doctrine or discipline, contrary to the iudgment and commandment of the Catholicke Church; and by refusing to submit therein to the same Church; is that wherein the very life & spirit, of *Schisme* and *heresie* doth consist.

And the question is not here, whether the point, vpon which the *Schisme* or *heresie* is grounded, be in it selfe of so great importance yea or no: but whether there be in the hearts of any private man or men, such a diabollicall degree of obstinacy and pride, as to preferre their owne sense and iudgment, in things belonging to the faith and worships of our Lord God, before the resolution and direction of his holy Catholicke Church,

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which

40 *Charity mistaken.* Chap. 6.

which is his spouse, his kingdome, his house, his Sanctuary and his city, which was made the treasurehouse of grace, the foundation and pillar of truth, the depository of the holy Ghost, and the heire of most faithfull and firme promises, that *even the gates and power of Hell it selfe should never be able to preuaile against it.* And now I say, if there be found such a sinne as this in the soule of man, as to preferre his owne poore dictamens before the decrees of this Church, it is so very enormous, so barbarous, so wholly out of the way of al Religion, of reason, of nature, and even of common sense, it sauiours of such a spirituall and internall presumption (so much the more cordially to be first lamented, and then detested, because it is cloaked vnder the collour of the gospell, and Christian liberty, and I know not what of that kind) that really it can deserue no other place or degree of punishment, then Hell it selfe.

And now that all this is true, namely that heresie consistes not in the materiall beliefe of a false doctrine (for the contrary thereof perhaps, was not sufficiently propounded to be believed) but in the dis-

obedience

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obedience to the Church, after it is pro-
pounded, that famous example of *S. Cyprian*
and the *Donatists* may serve for proof.
For *S. Cyprian* was of the first who set up
the doctrine of rebaptization of such as had
before been baptized by Hereticks; and the *Donat-*
ists afterward succeeded in the same. But
in *S. Cyprian* it was but error, because
the Church of his time, had not absolu-
tely condemned it; but growing after to
condemned, in the *Donatists* time; it was
Heresie in them not to forsake it. Which
drew *Vincencius Lirinensis* to make this
exclamation; O admirable change of things!
the authors of an opinion are held Catho-
lick; and the followers of the selfe same, are
judged hereticks. And *S. Cyprian* himselfe
declares the same in substance, upon a like
occasion concerning others. For when
one inquired of him, what that errone-
ous doctrine was, which *Nexarianus* the
schismatick had taught; his answer to
his friend was directly this. Thou must
know that we should not be curious what
that doctrine is which he teaches, since he is
out of the Church; teachinge clearly ther-
by, that not the quality of the doctrine,
but the pride of the man, is that which
makes the heretick.

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And in deede if this were not the rule, whereby heresies and schismes must be knowne, it were impossible to conclude what were an heresie or a schisme; and so also there should fall out to be no heresie in effect at all, which might not be compatible with saluation. Now this opinion, is not only contrary to the current of holy Scriptures and Fathers, and to the beliefe and practise of the Catholicke Church of all ages; but even of the Protestants themselves, who condemne not only vs, but one an another also. It is abundantly shewed the Authour of the Protestants Apologie, &c. for the Roman Church and especially in the place cited in the Margine; where he cites Luther expressly saying thus. We seriously censure the Zuinglians, and all the Sacramentaries, for hereticks, and as alienated from the Church of God. And I protest before God and the world, that I agree not with them, nor ever will: but will with my hand cleave from the blood of those sheepe, which these hereticks drive from Christ, decease and kill. And againe, in the same place, Cursed be the Charity, and concord of Sacramentaries for ever, and ever, to all eternity. And a litle before his death, he pro-

Charity mistaken. Chap. 6. 53

protesteth saying : I hauing now one of
my feete in the graue, will carry this testimo-
ny and glory, to the tribunall of God; That I
will with all my heart condemne and es-
chew Carlostadius, Zuinglius, Ocolampa-
dus, & their disciples; nor will haue fami-
liarity with any of them neither by letter, wri-
ting, words, nor deedes, accordingly as the
Lord hath commaunded : Thus he sayth
with very much more to the same effect.
And to make this yet more euident by
the like testimonies of the Zuinglians, &
Caluinists: the Tigurine Diuines lay thus;
*Nos, condemnatam & execrabilem vocat se-
ctam &c.* Luther calls vs a damnable and
execrable sect; but let him looke, that he de-
clare not himselfe an Archheretick; since he
will not, nor cannot haue any society with
those that confesse Christ. But how maruei-
lously doth Luther here bewray himselfe with
his diuells? What filthy words doth he say? &
such as are replenished with all the diuells
in helles. For he sayth that the diuell dwelleth
both now and euer, in the Zuinglians; and
that they haue a blasphemous brest, insatha-
nized, persathanized, and supersathanized;
and that they haue besides, a most vaine
mouth, vnder which Sathan beareth rule, be-
ing infused, persufed and transfused into the

54 *Charity mistaken. Chap. 6.*

*same. Did euer man heare such speeches passe
frō a furious diuall himselfe? In so much as
Zuinglius sayth of him, Behold how Sathā
doth endeauour wholly to possesse this man.
And Oecolampadius also forewarnes Lu-
ther, least being puffed vp by arrogācy & pride
he be seduced by Sathā. Wherunto might be
added sundry other like testimonies. This
contention betweene Luther and his
followers on the one party, and the
Zuinglians or Calvinists on the other,
is yet further testified, not only by the
almost infinite writings of on against an
other yet dayly encreasing, but also by
the knowne mutuall proscription or ba-
nishment of ech other, from their seue-
rall territories or dominions. So farre
were they from repuring one another for
members of one and the same Church.
Thus farre goe the words of the sayd A-
poligie, where you shall finde the places
both of Luther and Zuinglius and Oeco-
lampadius, and the Tigurine diuines, ex-
actly cited.*

*Heare also further, what Nicolaus
Gallus saith (who was an eminent Mi-
nister at Raibone) of the difference a-
mongst the Protestants themselves.
In The Newfunt leues &c, The dissentions which are
amongst*

Charity mistaken. Chap. 6. 55

amongst vs, be not light, nor concerning light Lib. &
matters; but about the greatest Articles of Hypo-
thesis of Christian Doctrine; of the law, and the
gospell; of iustification and good works; of
the Sacraments, and use of ceremonies.
Heare also what Conradus Schlussemburg
our another famous Lutheran Protestant
sayth, in the very Title of his booke a-
gainst the Calvinists, *Theologia Caluini-
stica libri tres* &c. Three bookes concerning
Calvinist doctrine, wherein it is shewed in
Tables three, out of two hundred & thre
and twenty publicke writers of the Sura-
mentaries (with particular setting downe
the pages, the words, & the names of the au-
thours) that the said Sacramentaries stand in
true behof of almost any Article of Christian
Faith. This booke was printed at Franck-
ford in the year 1594. Reade also but
the very Title of two of Gratius his
bookes (who was a famous professeur
of Lutheranism; the one is this, *Ab absur-
do absurdi absurdissima, Calvinistica ab-
surda. The absurd & most absurd doctrines of
Calvin &c. and the other, Bellum Iohannis
Calvini & Iesu Christi*, printed 1592.
The Warre of Iohn Calvin against Iesus
Christ. And lastly, doe but read this Title
of booke written by Egidius Hunnius, who

56 *Charity mistaken* Chap. 6.

was a most famous Lutheran, and succeeded next to Luther himself in possessing his Chaire at Wittenberge. The Title is this *Agidij Hunnij Calvinus Iudeizans id est, &c.* Calvin playing the Jew; that is to say, A discovery made by Agidius Hunnius, of the Jewish Interpretations and corruptions, whereby Iohn Calvin, hath not bene afrayde, to corrupt (after a detestable manner) most illustrious places, and testimonies of holy Scripture concerning the glorious Trinity, the Deity of Christ, & of the holy Ghost; and especially of predictions of the Prophets touching the coming of the Messias, his Nativity, Passion, Resurrection, Ascension, & sitting at the right hand of God. Printed at Wittenberge in the year 1592.

I forbear both to presse this evidece, & I will no further seeke to proove by way of Authority, that both Catholicks and Protestants are not sauable, as not being to be accounted, to be of one and the same Church and Religion, no nor yet even the Lutherans and Calvinists. For in a word, that reason strikes even at the roore, which is drawen from the nature & propriety of faith it selfe. And even that alone, if it be well considered, will vnanswerably conuince, not only

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that they are of different faith & Church, who differ in so many Articles of so great moment, as these wherein we profess our selves to disagree: but that they also, who differ in any one single point, which is propounded and commanded by the Catholicke Church: yea and more over, that they who differ not in any points at all, if yet they assent not, vpon the only true infallible ground, which is (as hath bene said) the reuelation of Almighty God, and the Proposition and Direction of the said Catholicke Church; not only haue the selfe same faith, with that Church; but that they haue no supernaturall and true faith at all, euen of those other doctrines, which they most earnestly thinke themselves to embrace; and consequently that it is wholly impossible for them to be saued, if they dye impenitent.

This reason whereof is excellently deliuered by S. Thomas; and many other diuines who vnauntwerably prooue, that whosoever belieues not the whole corps of Christian Doctrine, hath no true supernaturall faith at all, and doth not rightly believe any one Article thereof. He may haue a kinde of naturall faith,

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58 *Charity mistaken. Chap. 6.*
concerning those articles, to which he
giues assent, but not a certaine and true
and supernaturall faith, vnles he believe
them vpon the right grounde thereof;
which is, *The speech, or reuelation of Al-*
mighty God, propounded and commaunded
to be believed by the Catholicke Church. For
example, if I should believe, that Christ
our Lord dyed for the sins of the world,
either because I had only read it in some
learned booke; or in regard that I had
ben told so by some friend, whom I much
esteemed and loued; or else because I
thought it likely, in respect of some cō-
gruity thereof to other things; or finally
vpō any other humane and fallible mo-
tiue whatsoever; it is cleare that I could
haue no supernaturall faith at all, euen
concerning that one single article of Ca-
tholicke doctrine. And the same is to be
said of the rest, whether they be many or
few, great or smalle. And the vndoub-
ted reason hereof is, because I giue not
my firme assent to it vpon the only true
infallible motiue, which is the reuelatiō
of God, & the propositiō of his Church.
For whatsoever is lesse then this, cannot
erect and qualifie an act of *supernaturall*
faith, which must be absolutely vndoubted
and

Charity mistaken. Chap. 6. 59

and certaine; and otherwise it is not true faith at all, but opinion and persuasion, or humane believe. He therefore with believes not every particular Article of Catholicke Doctrine, which is revealed and propounded by Almighty God and his Church, doth not assent unto any one of them, which he believes, upon the sayd only true and infallible motive. For if he did, he would as certainly, or rather indeede could not choose, but as willingly believe all the rest, since they all come recommended to him by the same Authority. And now if there be truth in this, which indeed cannot be called into any question, the Catholikes and Protestants are farre enough from being of one faith and Church; since it is demonstrated that besides the maine differēces, which runne betweene vs, either they or we have not really any true and supernaturall faith at all of any one doctrine of the Church, wherein yet we seeme to consent together. For as *Turkes and Moors* who believe in God the Father, have yet no true supernaturall faith even of that one single Article, nor the *Leues* of any thing contained even in the *old Testament*; so neither hath any *hereticke*,

60 *Charity mistaken.* Chap. 6.

ricke, of any thing contained either, in the old or new; since they all resemble one another in this, that whatsoever they believe, it is not done vpon that moriue, which only can make an act of true and supernaturall faith.

And thus it shall suffice me to haue proued (according to the maine proiect of this discourse) that *there is but one true faith, which is the foundation of the only one true Religion, which is exercised in one only true Church, wherewith Christians are bound to communicate; and that out of this Church, there is no saluation to be found; and lastly that both Catholicks and Protestants can by no meanes be accounted for members of one and the same true Church of Christ our Lord.*

But Protestants (*Qui nolunt intelligere ut bene agant*) though their reason tell them that al this is true, do yet find their Religion to be so vnfoundly built, that they can hardly be drawne to an acknowledgment thereof. And therefore they are wont to say, that such vniety of faith, as this whereof we haue spoken, is a kind of impracticable thing in this life; that the holy Scripture speaking thereof is not to be vnderstood in such a rigid sense;

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sense; that the Fathers of the primitive Church, were too precise that way; that their discourse of this kind was metaphysical; and that saluation is no so hard to be obtained; but that there is roome enough in heaven for both Religions. And finally they object, that there is no such exact *unity* as I have her described, even amongst vs Catholickes; and that themselves maintaine a sufficiency of unity in faith, both with the Fathers of the primitive Church, and with their owne fellow brethren the Lutheranes; yea & some moreouer will be so courteous, as to professe that they agree, even with vs moderne Papists, in all *Fundamentall points of faith*. But I will consider in the next chapter, both how little reason they haue in what they object herein against vs; and in what also they alleadge for themselves.

CHAP.

42 *Charity mistaken. Chap. 7.*

The avoiding of three objections, which they make against vs, to disprove our unity in faith amongst our selves; and of a fourth allegation, whereby they would shew that we hold as much unity both with the Lutherans, and even with vs Catholics at this day, as they are bound to maintain.

CHAPTER VII.

They first strive to impeach our unity in faith, by objecting that variety of opinions in some points which they find by our books, to be amongst vs; whereby they would inferre, that there is also amongst vs a diversity of belife and faith; and there is nothing more usuall with them then this discourse. But the answer is shortly and clerely this. That where-soeuer they find our Doctours to be of a contrary opiniō, they shall also find those points in question, not be haue bene defined by the Church; but left at liberty to be debated, and disputed, as men see cause. Such are a world of difficultyes betweene the Thomists and Scotists; de auxilijs, betweene the Dominicans and the
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Jesuites; wherein either side defends that which they take to be the truth, opposing the contrary opinion, by all the arguments that occur. And both sides, the while, are resolved, & ready to submit, to the judgment & definition of the Church whensoever it shall be declared; so communicating their understanding to the obedient faith, as the apostle exhorts. And in the meane time, they preserve themselves of tranquillity in the bond of peace. If our adversaries could shew that they created *alters* *contra* *alters*, or that they were resolved not to obey to the definition of the Church, when it were declared; they should have reason on their side: but otherwise they are either very ignorant, or else full of malice, who make this objection. And let them either shew, what *Jesuite* and *Dominican* breaks communion with on another, or else betake themselves to some better profession.

The next objection is yet more stupid than the former; and I wonder how *Calvin* rage against the Church could put him so farre out of his wits, as that he would ever take it into his mouth. For it is he, who (being pricked by our noting their want of unity towards their

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64 *Charity mistaken Chap. 7.*

fellow brethren) thinks to: restore it
backe vpon vs, by saying that we are not
in case, to object any such thing against
them; forasmuch as that forsooth we
haue as many sorts amongst vs, as we
haue senerall Orders of Religious men,
and then he rekons vp *Benedictines, Car-
melites, Dominicans, Franciscans,* & whom
els he will. Wicked man; who well
knewe, that no one of those holy Orders,
doth differ in any one point of doctrine
from any of the rest, & are so farre from
breaking communion with them, as that
still they preuent one another in all bowells
and good respects, according to the addresse
of the Blessed apostle; and much more do
they exhibite all possible reuerence and
obedience to the same Church; and the
Prelates thereof. The difference which
indeede raignes amongst them, is who
shal strip themselves soonest of all earth-
ly incombance, and so fly the faster to
heaven. They haue senerall Rules; indeed
which were framed by their senerall
Founders; those men of God; whereby
they might the better direct their course
to this iourneyes end, according to those
seuerall spirits which our Lord imparts
to seuerall persons. For though any man

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may be good in any lawfull state of life, but especially in some holy Order of Religion; yet because men are not only of severall constitutions in body, but of as severall dispositions also in minde; and that some are apter for contemplation, others for a more active life; some for corporall austerities, others for mentall reflections and mortifications; some for catechising, preaching and confessing, others for silence and recollection; *Ut omnis spiritus laudet Dominum*, it was most agreeable to the sweete providence of Almighty God, to inspire his eminent servants with severall spirits, who might erect severall Orders at severall times, which severall natures might affect, and so apply themselves to God, both more cheerfully & more fruitfully therein; especially if they conserve that spirit, with which the Order was first indued. And as wel & wisely might *Calvin* have confessed a difference of Religion amongst themselves because some men weare gownes & others cloakes; as to have argued a difference amongst our Religious men, because of their difference in habit or diet, either from other Orders, or else from secular people. I heare them also make a third ob-

sectiō, against our *vniuersity* in points of faith; in regard of the difference betweene our learned and vnlearned men; for in consequence thereof they say, that some one of vs belieues incomparably more, then an other. For the clearing of this point I will open a certaine distinction, the subject whereof they are wont to lay to our charge as a crime: but if they lend me a litle patience, the same will serue them for a light, to let them see that theselues are out of the way.

This distinction, is of *Explicite* and *Implicit* faith. A man is sayd to haue *Explicite faith* of any Article or doctrine, when he hath heard it particularly propounded to him, and hath some particular knowledge thereof, and giues particular assent thereunto. But as for *Implicit* faith of any Article or doctrine, a man is then sayd to haue it, when he belieues that concerning it, which the Church teaches them *explicitly*, who are capable thereof, although for his owne part, he haue not perhaps so much as heard of it in particular; or if he did, he hath forgot it; or if he remember it, he hath not capacity inough to apprehend, or vnderstand it. But howloeuver (as I sayd) he is reioyned

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resolved to believe both of that and all things else, as the Church teaches; & will give an *Explicite consent* to it, whē he shall be informed hereof, & be made able to vnderstand it; & hath this firme resolution, that he will never hold he cōtrary either of that, or of any other thing, which they Church shall require him to believe.

This I say is our doctrine concerning *Explicite* and *Implicite faith*, and I dare confidently affirme, that whosoever considers the same indifferently, and with a resolution to receaue satisfaction if there be cause, and not to be still cavilling, whether there be cause or noe; will confesse, that not only the doctrine of *Explicite* and *Implicite faith*, doth not only not impeach our *vray* in believe, in regard that some mē believe some things more *Explicite*ly, then others do; but that, if it were possible to abolish this doctrine (which indeed it is impossible to do, because it is rather deliuered vs by the voice of nature it selfe, which hath ordained a different capacity in the mindes of men) it would be wholly impossible to maintaine any Church in any *vray* of faith at all. For example; will any man amongst them be so absurd, as to cōceaine

that any plough man, or Trades man, or silly Woman, doth believe the same things *Explicitely*, concerning *Originall sinne*, or the relation which runnes betweene *free Will and grace*, and a hundred other questions of this nature, which may be *Explicitly* believed by some principall Doctour of diuinity amongst them, who haue particular studied these questions? And if they confesse they cannot, will they be content that we shall inferre thereby, that there is no *unity of faith* maintained amongst them? Infalibly they will not; and therefore it is but reason, that they measure, as they would be measured to; and that they acknowledge that if diffension in point of faith, could depend vpon the *Explicitnesse*, or *Implicitnesse* of a mans believing seuerall doctrines, there would be, in effect, as many seuerall faithes, amongst vnlearned Christians, as there are seuerall capacities. For as much as we can hardly finde, two such men, whereof the one believes iust as much *Explicitely* and no more, then the other doth; because the notice, and the attention, and the capacity, and the memory, and the profession, is euer in effect more or lesse in one, then in another.

and

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and according to the more or lesse of these circumstance, will the Articles *Explicitely* beleived be either more or lesse. The truth concerning this particular holds not only in the Catholicke Church, but in all congregations which professe any Religion whatsoever, consisting of severall Articles & parts. They who are learned and have eminent endowments of nature, and apply themselves with particular industry, must ever believe *Explicitely* more points of their Religion, whatsoever it be; and those others who are of contraries qualities, must believe *Explicitely* fewer points. And this is also clear, that the more points of any Religion, which a man believes *Explicitely*, the fewer doth he leave himselfe to believe *Implicitely*; and so on the contrary side, the more he believes *Implicitely*, he reaches so much the fewer with an *Explicite faith*. He may & must believe all the Articles, and Doctrines of his Religion, with a true, entire, most certaine and supernatural faith; but that he should believe them all with an *Explicite faith*, is neither necessary, nor possible. But by believing as much as he can with an *Explicite faith*, and what

he can not, with an *Implicite*; a Cardinal Bellarmine, and a Collier; nay the simplest Catholicke woman in the whole world, and the most glorious Mother of God, if she liued still on earth, should be absolutely & fully of the selfe same Religion & faith with one another. So that the word of our aduersaries prooues a buckler to vs; and that obiection which they make to disproue our *vnity in faith*, (vnder which they would both shelter their weaknes, when we iustly object their departure from the Church against the; & also authorize their malice, when they haue a minde to cast the scandall of affected ignorance vpon vs) prooues foundation to vs of that truth, which shewes how our *vnity* is made perfect.

These are the three obiections, which Protestants are wont to make against our *vnity in point of faith*. And now there maines an allegation or argument, where by they procure to defend themselves against our obiection, that they want *vnity amongst themselves*. For in verie hereof they affirme, that they ought not to be held in disunion, either with the Fathers of the primitive Church, which the Lutherans or such other

Charity mistaken. Chap. 7. 71

low ghospellers of theirs at this day, or indeed even with vs Catholickes; if things, as they say, may be considered with moderation; and all this they take to be secured, by distinguishing points of faith, into *Fundamentall* and *not Fundamentall*; and then by saying that they agree both with the Fathers, and Lutheranes, and sometimes (of their curtesie) even with vs, in all *fundamentall* points of faith, and that they differ but in points *not fundamentall*. It is a matter of great moment, that this particular conceit be carefully sifted and discovered; and therefore I will aske leave that the next Chapter may be spent about it,

That Protestants haue no reason in alledging the distinction of fundamentall, & not fundamentall points of faith, as intending to proue thereby, that they are in unity with the Fathers of the Primitive Church, of their fellow Brethren the Lutheranes, yea and sometimes with Catholickes at this day.

CHAPTER VIII.

BOTH Luther and Caluin, & their next disciples, yea and many Protestants.

stants also of these dayes, haue familiarly in their sermons, and no lesse frequently in their bookes, taken liberty, with euery pennfull of incke to dash as it were damnation into our eyes; and directly to affirme, that they departed from the Communion of the Church of Rome, because forsooth they found it to be the *seate of Antichrist, the Synagogue of Satan, the very Center of superstition and Idolatry,* and finally, that bloody tyrant, which exercised all imaginabile cruelty against the Saints of God for many ages, and which poisoned the world with false & prophanes doctrines, of extreme dishonour vnto Almighty God. And indeede with what collour could certaine single, base, and filthie men haue presumed to depart from the visible Catholicke Church of Christ our Lord, and to erect their conuenticles as they did, if they had not at least professed, that they could not finde saluation there? For if they had said that they might haue found it there, they could not so much as haue pretended to iustifie their departure from thence. But yet neuertheless, now that many moderne Protestants haue bene taught by time, that the straits into which they

they fall, are great by protesting against our saluatiō in that kind, they have been content now and then, to desire better quarter at our hands; and to affirme that the differences betweene them and vs, concerne not the fundamentall points of faith, but only such as are not fundamentall; that therefore for their parts, they hold we may be saued, if we leade good liues in our Religion: and that they desire the like attestation of vs for them; and that it is but tyranny and cruelty in the Catholicke Romane Church, which keepes from allowing it; since vpon the matter, the Religions of vs both are the same, & the Churches in effect the same. And this is that, which lightens, as they thinke, our charge of them; and still keepes theirs heavy vpon vs, as being vncharitable in not allowing them saluation.

This discourse of theirs, and their standing so much vpon fundamentall points of faith, in the sense which they vse, is a mere Chimeja; but it is frequented by them, through a high kind of craft. For though it be most true, that some doctrines are in themselves of farre more importance, then some others; be-
cause

cause the knowledge thereof, may be necessary for the performance of some duty which is required at our hands; or else because they may containe the very heads and first grounds of Christianity, more then others doe; and therefore do exact a more explicate believe at the hands of Christians, and consequently may be accounted in some respects more fundamentall: yet so, on the other side, there is no doctrine at all concerning Religio, the believe whereof is not fundamentall to my saluation, if the Catholicke Church, which is the spouse of Christ our Lord, propound and commande me to believe it. For there is no error in faith, which may not be made damnable by the manner of holding it, when it is done so obstinately, as that in defence thereof, a man denies the authority of the Catholicke Church.

This is wantonly proved by the meere Catalogues of heresies, which have been made by severall Fathers of the primitive Church, and especially by *S. Austin*, in his treatise *ad Quod vult Deus*; which I have toucht before, and which I earnestly exhort my reader to peruse at large. For therein he noteth divers, which

Charity mistaken. Chap. 8. 75

which consist but of single erroneous doctrines, and they of little importance in themselves, as was declared in a former chapter. But yet for as much as they were obstinately imbraced, they were there declared to be so fundamentall, as that he was noe Christian Catholicke, who believed any one of them; yea or who should afterward believe any other, which might chaunce to be condemned by the Catholicke Church.

Looke backe vpon the example of S. Cyprian in the 6. chapter: for there you will find, that the selfe same doctrine of Rebaptization, which was not fundamentall to him, in regard that the Church had not then defined it; the same, I say, was fundamentall afterward to the Donatistes and made them Heretickes, because then it was defined, and yet still maintained by them. Looke backe to see in the same place, what the nature of true faith is: which is not only, that it be absolutely entire in it selfe; but that the meanes of propounding the Articles thereof be also both certaine, and absolutely infallible: or else there will be no faith at all. See also in the same Chapter, where the forme and spirit of heresie is found

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found to consist in the pride and disobedience, wherewith any doctrine or discipline of the Church is disobeyed; and then withall cast an eye vpon that, which you may find in the fift Chapter of this discourse, about the iudgment, which is pronounced there, both by Scriptures & Fathers about the vnfaueablenes of any soule, which is guilty of the least heresie, or schisme and separation from the one and only true Church of Christ our Lord. For by this meanes it will appeare most evidently, that the distinction of Faith, into *Fundamentall* and *not Fundamentall* points (to the purpose of permitting it in a mans liberty to leaue any one of them vnbelieued, without prejudice to salvation) is both frivolous, dangerous, and utterly false: and so I shall be excused from growing into length by making vnnecessary repetitions, which I am most careful to auoid.

But in the meane time, I should be glad to know, of the authours of this distinction, what points of their faith, which are controuerted either betweene them or vs, or betweene the Lutherans and them, are fundamentall, and which are not fundamentall? The very nature of the

the words seeme to shewe; that a fundamentall point of faith, is such an one as is most necessarily to be believed; and that whosoever believes it not, cannot be saved. And that so also on the other side, a man may take his liberty, either to believe as he sees cause, or not to believe any doctrine, which is not fundamentall, without incurring the sentence of damnation. Vpon this it followes, that there is nothing in all Christian Religion, which according to their groundes it imports a man more exactly to learne, then what is fundamentall and what not; nor which it more imports the Doctours and guides of the Protestant Church to make knowne to all that people, which they pretend to guide in the way of salvation. And yet neuerthelesse, there is absolutely no one thing, which hath beene so frequently & importunately desired, as that they would giue in, some exact list or Catalogue of all, and the only fundamentall points of faith: and yet is there no one thing, wherein we are so litle satisfied, and which vpon the matter, they doe so absolutely refuse. And yet (as hath beene here expressed) if according to their groundes

groundes a man should faile of belieue
ing any one fundamentall point of faith,
by his not knowing (through their fault)
that the point, which he believed not
was fundamentall, he must be sure to
perish and that for ever.

But the Protestants are wise inough
in their owne waye, and well they know
what they do, in order to their owne
ends, both when they frame the distinc-
tion of fundamentall and not fundame-
tall points of faith; and when also they
refuse to giue in a Catalogue of which is
which. For by making first the distin-
ction, and then by concealing the parti-
culars contained vnder the branches
thereof, they saue themselves harmeles
amongst ignorant people, from being con-
vinced to be of a different Communion
and Religion, both from the Fathers of
the primitive Church, on the one side;
and from their fellow sectaries of this
age, on the other. Whereby they gaine
a kind of reputation with their vulgar
auditors and readers, as if they main-
tained a sufficiency of vnity with both.

Whereas if either they framed not
the distinction of fundamentall at all, or
else would clearly let men know which
points

points alone were *fundamentall*; then this would follow. That whensoever we should convince them of any particular doctrine, which is denied by them, and which yet was believed by the ancient Fathers, they would be obliged to professe, that either that point was not *fundamentall*, which would disable them from saying at vs for believing the same; or else that the Fathers were of a different Religion in *fundamentall* points from them; and that in their opinion, those very Fathers could not be saved; which would put them to much prejudice another way. And so vpon the same reason, they would also either be forced to renounce the communion of the Lutherans, if they were found to differ from them in *fundamentall* points of faith; or else to avowe expressely, that those points, which they believed differently from them, were not *fundamentall*, which would be of no lesse danger & disreputatiō to the.

But now, when we vrge them (for example sake) with the doctrine of praying to Saints, of prayer for the dead, or the like, out of the ancient Fathers; & that once we bring them from denying *vis facti*, that the Fathers taught that

Doctrine

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doctrine, which yet they will be sure to
 confesse as cautelously as they can; they
 then tell vs streight, that those Fathers
 were but men, and had their errours.
 We aske them then, if those errours
 depriue them of saluation? They say no;
 because those points forsooth, were not
fundamentall: and thus, as hath bene said,
 they will seeme to keepe a kinde of quar-
 ter with the Fathers. In the selfe same
 manner when we vrge them in the name
 of Lutherans, with the Reall Presence of
 of the body of our Lord in the Blessed
 Sacrament of the Altar, or with their ca-
 sting the Epistle of S. James and diuerse
 others out of the Canon of holy Scri-
 pture; by their forbearing to avowe and
 declare that these points of Religion are
fundamentall, they goe inuisible to the
 eyes of simple people; and still make a
 shift to seeme to be in vnity with the
 Lutherans; when yet the world knowes
 and we haue seene, that Luther himselfe
 declared them directly to be heretickes.

Not only, doth this distinction of
 their doctrines into *fundamentall* and not
fundamentall saue their credits amongst
 weake me, by making them belieue that
 they ioyne in vnity of faith, both with
 the

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the Fathers of the primitive Church, and Lutherans; but they enable themselves also thereby, to affirme (with some very little shewe of colour, though it have no truth at all) that they have had a continuall visible Church in all the ages since Christ our Lord; without being so easily detected to the contrary. And their way is this. When they are prest by vs to shew a continuall visible Church of their Religion, (which they know well inough that they are not able to produce) those aduersaries of ours, who are of any ingenuity at all, are wont clearly to confesse, that indeede they have had no continuall visible Church. But so also they declare, that there is no necessity at all that the Church must have bene continually visible to the eyes of men. The rest, who see how absurde this doctrine is, say that indeede there must alwayes have bene a visible Church; but then againe they subdiuide themselves in that opinion. For some fewe of them affirme (when they are vrged by vs to shewe that visible Church of theirs) that theirs, and ours, do make but one true Church; and so in shewing the visibility of ours, they doe withall (as they say)

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shewe their owne to haue beene visible, And these men treade in this way, because they well know, that no other Church but ours can indeed be shewed to haue beene visible through all ages since Christ our Lord.

But a third sort of men there is, who pretend to shewe a Church distinct from ours, which hath continually been visible, in the profession and practise of the Protestant Religion. Wherein Fox hath shewed the way to the gees, who follow him. For in fine, when they are put to name their particular professours of former ages; they doe but muster vp those feuerall single false doctrines, which haue been held by other heretickes by re-
tayle, during tenne or twelue ages since Christ our Lord; many of which Doctrines together, themselves doe now professe in grosse. For what other men of former times did they euer, or can they euer name, as men of their Religion, but such as believed some one or two of those hereticall doctrines, which now themselves embrace; and wherein they are contrary to vs? But by that reason, our aduersaries might say as well, that both they and we, yea and all those
others

Charity mistaken. Chap. 8. 83

others also, are of one and the same Religion, because we all agree together in many points, though we differ in many more; and though we be excommunicated by one an other. And if their belief may be examined, whom our aduersaries cite out of former times, as men to whose communion in Religio they now lay claime, it will be found, (as hath abundantly beene prooued) that both those former were expresse heretickes (euen in the Protestants owne opinion as well as ours) for their misbeliefe of other things; and that those doctrines, wherein those former heretickes agreed with vs, and dissented from the Protestants, are now most vniustly condemned by them in our persons; howsoever (for the hiding of their owne misery) they are content to winke at the selte same opinions in them, who were their predecessours in heresie.

But all this while, it must still be noted, that they make themselves able to daunce also in this Net by the distinction which they haue framed of *fundamentall* and *not fundamentall*. For if this had not beene deuiled, but that it might haue beene declared, that the obstinate beliefe

84. *Charity mistaken.* Chap. 8.

of any one single heresie depriues a man of saluation; and therefore that there is no meanes to make any one mā to be of the same Religion with any other, but by being wholly of the same Religion; so farre forth, at the least, as that he must not obstinately deny any one doctrine thereof, whether it be important more or lesse, when once, as hath been sayed, it is lawfully and sufficiently propounded, and comaunded to be believed by the true Church: it would instātly haue been made as patent and cleare, as it is true & certaine, that neither when Luther rebelled from the Church of Christ our Lord, nor in any age before his time, there was in the whole world, any one kingdome, or country, or citty, or rowne or family of men, or pastour, or flocke, yea or any one single person, so much as of Luthers owne, and much lesse of the now Protestant Religion, which is now forsoothe so farre refined beyond his.

To conclude, the making of this distinction betweene fundamētal, & not fundamentall points of faith, and theretofore not to declare which is which, doth saue them, with a great part of the ignorant

Charity mistaken. Chap. 8. 85

ignorant world, from the imputation of Rigour, in their proceeding with vs. For how could they persecute, as they doe, without extreame note of cruelty? yea or euen how could they dissent without apparent impiety, from our beliefe and practise of those doctrines, wherein we haue had, and still haue prescription of so many ages; if the contrary thereof should be confessed by themselves not to be fundamentall? We must not therefore wonder, if that they sticke so fast, as they do, to this distinction: for hereby it appeers, that they haue wit inough to keep themselves warme, which they could not do so wel without this cloake vpon their backs.

It is also more them probable, that one reason, why they are so vnwilling to giue in any Catalogue of the *fundamentall points*, is because they know soe well how ridiculous they would make themselves by the infinite variety of their *Catalogues*. For if it be so familiar with them to be of different mindes concerning particular doctrines, how much more would they be so, in this which is a roote of many branches, or rather a monster of many heads. And so there

86 *Charity mistaken.* Chap. 9.

can be no doubt, but that some of them would not be more resolute in restraining the fundamentall points into a narrow compasse, then others would be in enlarging them to a broader. I will consider what is sayd by most of the to this purpose: & because this chapter is growne into length, you shall expect that which followes in the next.

That Protestants neither do, nor dare declare what are their fundamentall points of faith; whereby yet they would pretend that they live in the Communion of the one true Church of Christ our Lord.

CHAPTER IX.

IT is vsuall with many to affirme that the Apostles Creede containes all the Fundamentall points of Faith: but these men when they are pressed, grow soone ashamed of that opinion; when they are tould that in the Creede, there is no mentiō made at al, either of the Canō in holy Scripture, or of the nūber, or nature, yea or so much as of the name of Sacraments. Besides that there are so great differences betweene them and vs about the vnder-

Charity mistaken. Chap. 9. 87

vnderstanding of the Article of the descent of Christ our Lord into Hell, and that other of the holy Catholike Church; and that also, of the communion of Saints, which we belieue and they deny, to inuolue both prayers for the dead, & prayers to Saints, as that we should not be much the better, either for our knowing or confessing that the Creede containes all the Fundamentall points of Faith, vnles with all there were some certaine way, how to vnderstand them right, and especially vnles vnder the Article, which concernes *the holy Catholike Church*, they would vnderstand it to be indued with so perfect infallibility, and great authority, as that it might reach vs all the rest. For indeed according to that sense, not only the whole Creede, but even that single Article of the holy Catholike Church might be said to containe the reason of all our Faith so Fundamentally, as that we should neede no other guide then that.

But if we vnderstand it otherwise, the Scripture it selfe speakes of particular errors, which are dānable in them, by whome they are embraced; and yet they are not at all against any expresse

doctrine

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doctrine of the Creede. As namely where *S. Paule* calls it a doctrine of diuells, to forbid marriage, and meats: which, by the way, is not to be vnderstood of the chastity, and fasts of the Catholick Church (as Protestants do most peruersely affirme) which knowes that those things are lawfull, but that yet it is more gratefull to God, when his seruants, for his loue, deprive themselves of those delights; but of the heresie of the Moniches, as *S. Austen* doth expressly declare, who forbad both marriage and meats, as being abominable and impure through the institution thereof, which they said was deriued from a certaine second ill conditioned God, of their owne making. In like manner *S. Peter* saith, that *S. Paule* in his Epistles had written certaine things, which were hard to be vnderstood, and which the vnlearned and vnstable did peruert to their owne destruction. *S. Austen* declares vpon this place, that the places misunderstood concerned the doctrine of Iustification, which some misconceaued to be by faith alone, by occasion of what *S. Paule* had written to the Romanes. And of purpose to countermineth that error, he saith

that

Charity mistaken. Chap. 9. 89

that *S. James* wrote his Epistle, and prooued therein that good works were absolutely necessary to the acte of Iustification. Here vpon we may obserue two things; the one that an errour in this point alone, is by the iudgment of *S. Peter* to worke their destruction, who embrace it: and the other, that the Apostles Creede which speakes no one word thereof, is no good rule to let vs knowe all the fundamentall point of faith.

Others say, that the booke of the 39. Articles declares all the fundamentall points of Faith, according to the Doctrine of the Church of England; but that also is most absurdly affirmed. For as it is true, that they declare in some confused manner (which yet indeed is extremely confused) what the Church of England in most things belieues; so is it as true, that they are very carefull, that they be not too clearely vnderstood. And therefore in many cōtrouersies, whereof that booke speakes, it comes not at all to the maine difficulty of the question betweene them and vs; and especially in those of the Church, and Free will. For whereas there are two maine Controuerxies concerning the Church; namely
whe-

whether the Catholicke Church of our Lord must not ever be visible to the eyes of men, though at some times more gloriously then at others; and whether the said Church be infallible in the definition of Faith (in both which points we hold the affirmative and they the negative;) they dare not declare in this publique manner what they hold therein. And to also in that of Free Wil, they only affirme thereof *in hac verba*. The condition of mā after the fall of *Adam* is such, that he cannot turne, & prepare himselfe by his owne naturall strength, & good workes, to faith, & calling vpon God; wherefore we haue no power to do good workes pleasant, and acceptable to God, without the grace of God preuenting vs, that we may haue a good will, and working with vs, whē we haue that goodwil. Now this is true Catholick Doctrine, which we be- lieue better then they. But they declare not the while, whether or no a man haue freedome of will to do a good worke, or not to do it, when first he is inspired, and moued to it by God Almightyes grace; which we affirme, & they deny, & which is the only knott of our question, & the point vpon which so many other Catholicke Doctrines depend.

Charity mistaken. Chap. 9. 91

Soe also do they play at fast and loose, when in the sixt Article, of holy scripture, they enumerate al those books of the *old Testament*, which they allow to be Canonically; wherein by the way, they are rather *Jewes* then *Christians*, for not admitting the bookes of *Judith* the *Machabees*, & diuers others into the Canon. And they trifle, also when they tell vs, that they vnderstand those only bookes both of the *old* and *newe Testament* to be Canonically, of whose authority there was neuer any doubt in the Church. For they know as well as we, that the *Apocalips*, the Epistle of *S. Iames*, *S. Jude*, and one of *S. Peters*, were not acknowledged till prooffes were made, during the space of three or fower hundred yeares after Christ our Lord. And yet these mē haue beene pleased out of their great grace, to admit them, though the *Machabees* must be reiected, becaule they speake of prayer for the dead. But obserue in the meane time, what this booke of Articles sayeth concerning the Canonically bookes of the *new Testament*. It saith only this. *All the bookes of new Testament, as they are commonly receaued, we doe receaue, and account them for Canonically*

call. But why doe they not particularly enumerate all the bookes which they acknowledge to be of the *new Testament*, as they had done them of the *old*? but only because they must so haue named those bookes of *S. Iames* and others for *Canonicall*, which the *Lutherans* haue cast out of their Canon. A mad peece of vnity, God wor, when these reformers of the Church, according forsooth to Scripture (if you will take their word) cannot so much as agree about the very Canon it selfe of the Scripture.

But abstracting from all these infirmitities, wherewith that booke of Articles is full fraught, they doe not so much as say, that the Articles of Doctrine, which they deliuer are fundamentall, eicher all, or halfe, or any one thereof; or that they are necessarily to be believed by them, or the contrary damnable if it be believed by vs; but they are glad to walke in a cloude, for the reasons which haue beene already toucht.

Maister Rogers indeede, in the Analysis which he makes of those nyne and thirty Articles, speakes lowd inough by way of taxing the doctrine of the Church of Rome, as being contrary to that of the Church

Church of England; and he gives it as many ill names, as his impure spirit can devise; & affirmes amongst other things, that many Papists, and namely the Franciscans blush not to affirm that S. Fran-
 Fol. 23.
 is the holy Ghost: And that Christ is the Saviour of men, but one Mother Lane is the Saviour of woemen, a most execrable of *Postellus* the Iesuit; with a great deale of such base trash as this. And
 Fol. 14.
 yet his booke is declared to have bene perused, and by the lawfull authority of the Church of England permitted to be publicke. But yet, even Maister Rogers himselfe, is not so valiant as to tell vs in particular which point of their Doctrine is fundamentall to saluation, and which is not.

Much lesse is there any apparance that ever the Church of England should doe it; since even now we haue seene, that it dares not, in diuerse points, soe much as declare in publicke manner, that it professes the expresse contrary of what we held. Nay we are not likely to see the fundamentall points of Faith, whereof they talke so lowd, to be auowed by so much as either of the Vniuersities, yea or yet by any one Colledge, or society of learned men amongst them. And the reason of
 their

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their reseruation in this kind is playne
For if, when they write ioyntly, and in
a body, they should be conuincd of any
absurdity or error, by the testimony
either of the ancient Fathers on the one
side, or the Lutherans on the other, their
maine cause would receaue a mortall
wounde; because so their Church, or
Vniuersities or Colledges would plainly
appeare to be controlled, and confuted,
either by the Fathers, or their fellow
ghospellers: whereas now when they
speake or write, but in the name or per-
sons of particular men, one of them will
not thinke, that himselfe, or his cause is
much preiudiced, if any other of them be
found guylty of error; and in such
cases, it is vsuall for them to say, what
care I if Doctour Morton say this, or
Doctour White say that? and the like. For
this reason it is, that I haue heard some
Catholickes affirme, (and that, to my
thinking, with great reason) that they
would hold it to be no ill worke for
them, if the pretended Colledge of
Chelsy, or any other, were founded by
Protestants expressely for writing bookes
of controuersie, by common consent.
But I beliene I shall not see them halfe

vpon

Charity mistaken. Chap. 9. 94
vpon that leg, for feare least they should
be found to be lame of both.

On the other side, at times, they make
eager inuestiues against vs, for declaring
so many, yea and all the Doctrines of our
Church to be *Fundamentall*; so far forth
as that whosoever refuses obstinately to
believe any one of them, doth forsette
the saluation of his soule. And in the
strength of this zeale of theirs, Doctour
Dunne in a sermon made before his Ma-
iesty at his first happy coming to this
Crowne, doth bitterly exclaime against
the Catholicke Romane Church as mak-
ing euery toy to be *Fundamentall*. Where,
by the way, he takes his pleasure vpon
vs, & sayes that we Papists will not let
Protestants be saued, though they be-
lieue the same Creede, and the same faith
with vs; vnles withall they will believe,
the same Mathemaricks, and gouerne
themselues by the same Kalēders, which to
omit other poornesses of his, was soe
weake and meane a iest, so misbecom-
ing of that Audience and of the place he
helde, as being fitter indeed for some
Ordinary, thē for a Chappel or Church;
and withall so very vntrue, if he were in
earnest, that vnles the pride of his owne
conceit

96 *Charity mistaken.* Chap. 91

conceit had raised vp a dust to put out his eyes, he could not but haue seene the senselesnes of what he said, euen whilest he was speaking : since we the Romane Catholickes in this kingdome do rather gouerne our selues at this day, by the lesse perfect Kalender, which now is vsed in this place, then by the other, which is both the better (euen by the iudgment of learned Protestants) & is authorized by the Catholicke Church abroad. Letting the world see thereby, how willingly we can accommodate to them in all things, which belong not meerely to Religion. But Maister Doctor forgot himselfe worse shortly after. For hauing grauely admonished me before, not to account things arbitrary to be necessary, nor to call superstructions foundations, nor to esteeme that euery little thing in Religion should be able to deprive a man of saluation; he takes the paynes to wipe out with a wet finger the whole substance, and drifte of all his owne discourse, by saying to his effect: That differēce in beliefe, in points, which are not very important, is not to preiudice a mans saluation, vnles by not believing them he commit a disobedience with

with all, for (saith he) *Obedience inside is of the Essence of Religion.* Which vpon the whole matter, is the very thing we say; and the very thing whereby he crosses the whole scope of his owne sermon. For if a mans disobedience to the proposition and direction of the Church, concerning an inferiour point of Doctrine, do impugn *the very essence of Religion,* it will follow that their distinction of points *Fundamentall or not Fundamentall* (whereby they would inferre that a man can not loose his saluation but for misbelief in some few mayne points of Religion, and not in the rest) is absurd and vaine, and detraictive both of Doctour Dannes Doctrine last mentioned, and of their owne obiection of vncharitableness against vs, for saying that men dying in different Religions cannot be saued. And withall that this distinction will not secure them from committing the crime of separation from the Church of Christ our Lord, and in swarning from the directions thereof; in which case, all the Doctrines of the Church are found to be *Fundamentall* towards saluation. And this shall serue for a discharge, both of what they object against our vni-

tie in faith, and of what they alleadge
 in the behalfe of theirs. And in the meane
 time, I conceane that I haue also suffi-
 ciently secured and settled those two
 mayne groundes vpon which this
 whole discourse is turned. Namely first
 that there is but one true faith, and one
 true Religion and Church, out of which
 there is no saluation: and secondly that
 both Catholickes and Protestants can
 not possible be accounted to be of that
 one Religion, Church & Faith. And now
 for the finall prooffe of this last point
 according euen to their practise as well
 as ours; let my Reader but looke vpon
 the body of their lawes made against vs,
 and especially vpon the Preambles there-
 of, wherein they plentifully shew how
 hatefull an opinion they haue of our
 Church; Let him looke vpon the sene-
 rall Acts of State, which haue issued
 from my Lords of the Counsell; Let him
 looke vpon the proclamations, which haue
 beene made and published from time to
 time; Let him looke vpon the large co-
 mmissions, which haue beene granted to
 Pursuants, whereby that scume of the
 world, hath been and is enabled, both to
 ransom & ransacke vs at their pleasure;

Let

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Let him looke vpon those speeches, which haue been vitered in both houses of Parliament, not only against the professors, but even the profession it selfe of our Religion; and how his most excellent Maiesty, hath been importuned by their Petitions, to add more weight to our miseries: for thus it will easily be seene, how false how rotten, how superstitious, how Idolatrous; how detestable, how damnable, and even destructive of all truth and goodnes they profess themselves to esteeme our Religio, and in fine that we carry such a marke of the Beast in our foreheads as must needs, in their opinion, shut vp the gates of Heauen against vs, and set open the lawes of Hell to deuoure and swallowe vs vp. So that certainly we are no more of one Church with them in their opinion, then they are of one with vs in ours. And now there will remaine noe more but a short Recapitulation of what hath been deliuered more at large, for the finishing of this discourse, to which I will now betake my selfe.

G 2

CHAP.

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A recapitulation of the whole discourse, wherein it followes upon the confession of both parties, that the Catholikes, and the Protestants, are not both of them saueable in their seuerall Religions, without repentance thereof before they dy; and that Catholikes must therefore be no longer held uncharitable for saying so; but those Protestants are shew'd to be Libertines, who in say the contrary.

CHAPTER X.

SINCE the Faith, Religion, & Church, hath bene prooued both by Scriptures and Fathers, as also by unanswerable reasons, which haue bene drayn'd both from the very groundes of true Faith, and from the nature and spirit of Heresy and Schisme, and finally, by the Confession of both parties, to be but only one; and that out of that one, there is noe saluation to be obayned: Since the difference concerning the Doctrine of faith betweene Catholikes & Protestants, are so many, so important, and so resolutely maintained, concerning both the Canon of Scriptures, the number & nature

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nature of Sacraments, the authority of traditions, the supreme Iudge of Controversies, the visible heade of the Church, the iustification of ouer soules, the value of our good workes, the liberty of our will, the possibility of keeping the Commandements, the relations which runne betweene the men of this life on the one side, and both the soules in Purgatory, and the Saints in Heaven on the other: Since, besides our differences in points of Doctrine, we swarve also from one an other in points of discipline, and have separated our selves & have mutually excommunicated one another. Since we hold them to live in heresie and schisme, and they va in affected ignorance, grosse superstition and Idolatry, and are dayly making Sermons and bookes and edicts and lawes against one another. It is certaine that either both they, and we must not be saved, if we dy vnpentant of our generall Religion; or else that the whole world hath beene in a dream of three thousand yeares old, ever since Moyses time, which furnished vs, with the first ptoofe that there must be unity in Religion, and obedience in the professors thereof, & that such as should obstinate-

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by transgression, were ordained to be put to a first death, which might serve them for a Preface to their second destruction.

Which truth being once graunted, I trust they will not take it ill, at our hands, if we hope well of our selues in our owne way; and consequently if we conceaue that we haue no cause to hope well of them, if they dy impeditent in theirs, they haue no reason to be offended with vs: and the lesse since the Lutherans declare so expressely and resolutely that the Resolution of the Sacramentaries, that is to say, of our English Protestants, is also damnable, as hath been seene. And this not only for the heresie which they hold in point of the Sacrament, but for many others also, as appears by those authours of theirs, whom I cited before. So that still I see lesse and lesse colour, why they should except against vs, as if we wanted charity, for saying that of them, which when they list, they not only take liberty to say of vs, but euen of one another also; and yet do not thinke that they offend Charitie therein.

As for vs, we neither do, nor can with any reason conceaue, that they breake the lawe of charity towards vs

(Supr

Charity mistaken. Chap. 10. 103

(supposing their owne Religion to be true) in that they allow not saluation to vs, if we dye in ours; which consequently must be false. And if ours be a false Religion, (as it must needes be, if their Church be true, and that we obstinately refuse to obey it) we cannot be saved by the profession thereof. And so therefore, on the other side, if ours be true (as even they must giue vs leave to thinke it, and as infallibly we helieve it to be) theirs must then be no lesse false, then ours is true. Now supposing this on both sides, it will not be want of Charity in either of vs, both to hold, and declare, the others Religion to be incompatible with saluation: nay it will be want of Charity if we do it not.

For men are not so made for themselves, as that they must not also procure to do their neighbours good, and especially in that which most imports. And besides the generall eye of one part of mankind to another (whereof we are put in minde so many wayes) the holy Scripture it selfe is often pointing vs out to our duty in this kind; and most especially it doth in one passage of *Ecclesiasticus* lay a direct obligation vpon vs, in

Cap. 17. these most binding words; *Mandavit unicuique Deus de proximo suo.* God hath laid a charge vpon every man, that he looke to his neighbour. Which as it warrants not the busie or meddling humour of any private man, to intrude himselfe into the secret affaires of another, nor obligen him so much as euen to the reproofe of his knowne sinnes; (when he hath neither charge ouer that person, nor hath hope of amendement by it, and when it is not agreeable otherwise to the circumstances and rules of charity, which ought to be conducted and carryed on by Christian prudence;) so yet on the other side, it layes not only a Counsell, but a strict commandement, not only vpon some one, but vpon every one; not to omit opportunity, whereby a man may prudently be in hope, either to doe his neighbour any important good, or else to diuert him from any thing, which may doe him any considerable hurt.

Now if a private man must not only be excused, if according to the rules of Christian piety and prudence, he assist his neighbour in doing well, and declaring the danger wherein he is, if he doe otherwise, but he shall not be excusable

in the sight of God, if he discharge not this duty; how much more highly shall the Church of Christ our Lord be both authorized, and obliged to instruct Christians in the right way, and to reduce such others as are in the wrong, by making them vnderstand their danger of everlasting damnation?

Nay we see by that which pass betweene Almighty God and the Prophet *Ezechiel*, that he was appointed to stand Centinell ouer the house of *Israel*, and to heare Gods word out of his owne mouth, and so to announce it to his people in his name; and that God said thus to him, *Si dicente me ad impium &c.* If *Ezechiel* when I shall say to the wicked mā, thou shalt dye the death, thou declare it not to him, nor aduise him to returne from his wicked way, that he may liue; that wicked man shall dy in his iniquity, but I will require his blood at thy handes. But if thou anounce it to him, and that yet he will not returne from his sinne and from his wicked way, that man indeed shall dye in his owne sinne, but as for thee, thou shalt haue freed thy soule from death.

Now therefore if a single Prophet,
being

being called to that office by Almighty God, be obliged, vnder the paine of his owne damnation, to aduise men to depart from their wickednes; how much more precisely will this obligation lye vpon the Church of God, which hath the chardge ouer all Christian soules, to teach them that Doctrine which is true, and to let them see the danger wherein they are of hell fire, if they continue to professe that which is false? For the word of God, whether it be written in holy Scripture, or vnwritten and so deliuered from hand to hand by Tradition, is his revealed will; and the Church is his Embassador Leidgee in this world, to declare and announce that word and will of his to mankind; and to bring them into league with God, as S. Pauls affirmed of him selfe, and of the other Pastours and Doctours of the Church; *Legatione pro Christo fungimur &c.* We are Embassadors on the part of Christ, with instructions for the reconciling of man to God. And accordingly S. Paul was careful to let men see their case, and to declare the danger wherein sinners were. For we haue seene how he warned men to take heede of the speech of hereticks

bid 508
 . 7. 95

2. Cor. 5

of a Cancer; and else where, to avoid
them if they did not first reforme them
selves, after they had beene reproofed
once or twice; as also that such as de-
parted from the vnity of faith were peo-
ple who attended to the Spirit of Er-
our, and to the Doctrine of diuells; and
a great deale more of that kind, which
you shall find related before in the ninth
chapter: which clearly and fully shewes
what opinion the holy Scripture hath of
heretickes.

Besides all this if a man shall eter-
nally be damned for committing of one
theft, or one act of simple fornication,
vnles he repent himselfe thereof before
he dy, which is cleare by S. Pauls ex- Gal. 5.
presse text: much more, as Father Lessius Cōsultra.
shewes, shall he incurre those eternall decapels,
torments for heresie, which is a most relig.
grigious kind of infidelity, and which in-
cludes in it selfe so many other most hor-
rible sinnes, as namely blasphemies, con-
tempt of Sacraments, scoffes and scornes,
a prophanation of holy things, a hatred
and persecution of true Religion, diso-
bedience to the Church and her Pre-
lates; factledge, pride, obstinacy, schisme
and rebellion against the supreme Eccle-
siasticall

fiaticall Magistrats. How great torment therefore, I say, shall any man eternally endure, for the sinne of Heresie, which is more grieuous then thousands of fornications and thefts?

It will not therefore serue a man turne towards eternall life, if being out of the Communion of Gods Church he carry himselfe otherwise as sweetly, as civilly as can be deuised; and that men praille him for a worthy person, an honest man, the best neighbour in a whole kingdome, one who owes no man a penny, one who is curteous to all the world, who neuer sweares an oath, nor giues offence to any, in any kind. These are all goods things, but these are not all those good things, which are required of him who will be saued. For whilst such an one is so kind and ciuill to man, he is both vnkind & cruell towards Almighty God, if he be rebellious to that Church, which was purchassed by the death of his only sonne. But it seemes we are still made of that mould, whereof S. Hierom speaks after this manner,

Inc. 16. Nos in Dei iniurijs benigni sumus, in proprijs contumeliosis odia meremur. We are easy & remiss towards such as are injurious

Charity mistaken. Chap. 10. 109

to God; but we are warring full. When there
is question of righting those wronges which
are done to our selves. But withall, he al-
leages the example of Hely in the booke
of kings, against this ill custome, saying,
Si peccaueris vir in virum, placari ei potest 1. Reg;
Deus: si autem in Deum quis peccauerit, quis 2.
erabit pro eo? If one man offend an other,
God may yet be appeased towards him: but
if any man sin against God, who shall pray
for that man? A very different dictamen
from that which raignes now in the
world; where a man, who gives men no
offence, shall be celebrated by men for a
kind of Saint, though withall his whole
life be consumed in sinning against God,
by infidelity, by secret blasphemy, by
heresie, and by all that pride and malignity
which it involves against God and
his Church, together with contempt &
scorne, as hath been sayd of all those de-
uout Ceremonies, and almost all those
holy Sacraments, which his diuine Ma-
iesty hath ordained for our eternal good,
with so much cost to him selfe.

But Saints and men of God, who
see with clearer eyes then others, make
a contrary iudgment of these things: and
so also are they very remisse, who wringe

is done but to themselves; but rigorous, when peruerse men will needs be putting affronts vpon Almighty God. The Ecclesiasticall story is full of examples in this kind. See but how S. Iohn carryed himselfe towards Cerinthus, & Polycarpe to Marcion, and S. Antony to the Arrians; and a thousand others. And least it should be thought that Saints fall not foule, but only vpon such Hereticks as deny the very prime Articles of Christiā Religiō, which concerne either God the Father, or the immediat person of Christ our Lord himselfe: cast but an eye vpon S. Bernard, that milde & mercifull man of God, & see how he treats the hereticks of his time, who had too much affinity with those of ours, as you will perceauē by his censure of them; but yet it was for certaine points which seemed not to trench so deepe into the Christian Faith. But howsoeuer, he speaks of them in no gentler a stile then this, *Videte detractores, videte canes; irridet nos, quia baptizamus infantes; quod oramus pro mortuis; quod sanctorum suffragia postulamus.* Behold these detractours, behold these dogs, they scoffe at vs, because we baptise infants; because we pray for the dead; and because we

Serm. in
Cantic.
66.

beg the prayers of the Saints. So that still we see into this truth, more and more. That how smooth soever the face; and how sweete soever the words, and how civill soever the carriage be; yet if heresie be in the heart, it is of all others the most odious and offensive thing, both to Almighty God, and to all good men, who haue his honour in high account. Yea and euen how kind, and civill soever they seeme to their neighbours and friends in morall things, such especially as they see often, and salure, and conuerse with; yet you may obserue by that saying of *S. Bernard*, that they are cruell enough to such as they see not. And with all their civillity and curtesy and suavity in ordinary conuersation, they can find in their hereticall hearts, at a clap to rob all dead men, of the helpe & comfort of the prayers of the liuing; & al liuing me, of the prayers of the Saints who are in heauē, & the same Saintes, of all the honour which Catholickes pay to the here on earth; to omit in this place, their infinite & innumerable detractions, & slaunders, & reproaches of the whole Church of God. Al which I haue not sayd, either by way of aggrauating their sine, or of alienation

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alienating men from their persons; which
I esteeme, and loue, and desire to serue
with my whole heart; but only, to the
end that they may know their owne
case, and consider well, what kind of
thing heresie is, and how hatefull in
it selfe to God, and man; that so, by the
diuine goodnes, they may grow to
change, both their names and natures;
& passe from being enemies, to become
children of that one true Church, out of
which ther is no saluation.

In the meane time it is more then
clear, that the chardge, which Prote-
stants lay vpon vs, as wanting Charity,
for saying that their Religion vnrepented
destroyes saluation; must needs be now
transferred from vs, and imputed with
as much reason to him, who hath layed
(as hath been seene) an obligation euen
vpon all Christians, and much more vpon
the Church, and the Pastours thereof, to
declare the daungers which they incurre,
who are departed from the Communion
of the holy Catholicke Church. And as
truly, yea & much more probably, may
they affirme, that the holy Fathers of the
Primitive Church wanted Charity, for
the strictnes, which they vsed in condemn-
ning

sing men to Hell, as hereticks, for their
obstinacy in holding some one single
Doctrine of it selfe, which yet was not
sometimes so very important, That S. Pauls

Gal. 5.

wanted charity, when he excluded men
from heaven for those sine of frailty, to
which we are daily solicited, even by
the very nature and condicion of our
owne flesh and blood; and in particular
also for dissensions and sects, which signify
heresy in that place. That the holy Ghost
wanted charity, being the hand which
guided the Apostles finger, to write so
severely as he did. That Christ our Lord
wanted Charity, in commanding that me
should be held for no better then Pagans,

Matt. 18

and Publicans, if in any thing of scandall,
and much more of doctrine concerning faith
they disobeyed the Church: for his precept
of obedience was indefinite, and there-
fore our obedience must not be limited,
only to this, or that. That God the Fa-
ther himselfe wanted Charity, who sent

Numb;

16.

Chore, Dathan, and Abiram alive, and
headlong into hell, for a meer act of
schisme, and commanded that whoso-
ever would not obey the sentence of the
Priest for the time being, should, with-
out any other remedy, be put to death.

H

And

114 *Charity mistaken.* Chap. 10.

And lastly that *Luther* himselfe, and his most learned Disciples wanted Charity, not only for defaming the Church of Rome, as the seate of *Antichrist*, the whore of Babylon, and the Beast of the Apocalips, which printes the marke of damnation vpon the foreheads of her Children; but for condemning also all Calvinists, for their heresie, concerning the blessed Sacrament, besides many others, which are both imputed and proved vpon them, by the Lutherans.

As for *Luther* and his Disciples, it costs me little to lay them aside, as not importing much what they say, save that their authority is *argumentum ad hominem*, against all such Protestāt Libertines, of this nation, as so vniuersally charge vs with want of Charity towards them, for saying that if they dye in Protestancy, they cannot be saued. But that which I haue shewed *à parte rei*; namely that the Fathers of the Primitive Church, that the blessed Apostle *S. Paul*, say that God the Father, the Sonne, & the holy Ghost have both praïsed, and imposed vpon all Christians, and especially vpon the Church and Church-men to declare the danger wherein sinners are to loose their

soules

soules, by cunning in sinne; must needes suffice to exempt vs in the iudgment of any indifferent morall man, from offending against Charity for doing the like.

It is not therefore want of Charity in vs, to affirme the danger of their state, who are in error, out of a most Christian desire to see them deliuered from the same; but it is too euident, that their dislike of vs, vpon this occasion, proceedes in them, out of Libertinisme and their too great good fellowship in matters of the soule, and out of the meane conceit, which they haue framed in their mindes, of the vnity of Faith, and of Communion both in Doctrine and discipline with the Catholicke Church, and of the entirenes of the infallible truth, and the vnspotted seruice of Almighty God.

And what indeed doe they, but shew by their whole course, that they desire and reioyce to believe, and professe according to the occasion; and to comply with the superiour powers of this world; and to obey the motions of appetite and lenie; without being euer so much as tould, if they can choose, that they must loose heauen for their labour? Whereby it may be seene, that the children, are

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in this, as like their Mother as they can looke. For who perceaueth not, that the Protestant Church, doth rather carry a respect to outward Conformity, then to reall vnity in matter of Religion; & that indeed, they are but as in iest, when there is speech of sauing soules in any one Church, rather then in another.

It is true that they make both lawes and Canons, whereby they oblige me, vnder a world of penalties, to frequent their Churches, and to receaue their Sacraments; but without caring greatly, whether men belieue their Doctrine to be true or no. For I put this case. If a man who were knowne to be wholly affected in his heart to the Catholicke Faith, should yet, for the sauing of his lands or goods, resolve to comply with their lawes by going to their Churches, and by receauing their Communion: yea and withall should declare in company the day before, that he was resolved to do so the day after, for the only sauing of his estate, and for the shewing of his obedience to the Kings lawes; though yet withall, he were perswaded that their Sacraments were vnlawfull, and their Church impure: would that Minister,

refuse

refuse to let him goe to his Service, and
or to communicate with the rest? Infal-
libly he would not; and we see dayly that
they doe not in like occasions. For that
Church, as I sayd, aspires not to Vnity,
but Vniformity.

But the proceeding of the Catho-
licke Church is very different, and hath
that diuine truth, which was commit-
ted by our Lord to her care, in so high
account, that if she haue but iust cause to
suspect, that any man believes not in his
hart, as she teaches; she is so farre from
obliging him vnder pecuniary mulcts,
to repaier to her seruice and Sacraments,
that she will by no meanes, admit him
thereunto, till he haue first cleare him-
selfe of that suspicion, and sufficiently
shewed himselfe free, from any such
want of beliefe. Thus doth the Catho-
licke Church of this age proceed, and
thus also did the same Church proceede
in the most Primitiue times: In so much
as that then there were, and now there
are, certaine men depured, belonging to par-
ticular Churches, who were called Of-
ficers. Whole duty was and is, to attend
within at the Church doores, of purpose
to hinder their being present at the cele-
brating

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brating of diuine Myſteries, whom they
may know to be obſtinately aueſt, either
from believing any part of the Doctrine,
or from living vnder the diſcipline, of the
Catholicke Church.

This Church, which is enriched
and endowed with the holy Ghoſt, and
conſequently with ſpiritual Fortitude,
which is one of the leauen prime gifts
thereof, proceeds like a body, which
knowes it ſelfe to belong to an omni-
potent head; and feares not to avowe, both
what it ſaith, and what it doth. And as,
on the one ſide, ſhe expreſſes all the ſua-
dity which can be conceaued, and is
moſt ready to wrap vp the moſt enor-
mous ſinners of the world, and the moſt
mortall enemyes which ſhe hath, in the
very bowells of her compaſſion, if they
will come to God in the way of pen-
nance; ſo yet withall, on the other ſide,
if men will preſume to be ſee vaſtly
proud, as to preferre their owne fancies
before her wiſedome, which was ſent
downe from Heauen for, the direction
of the world; and if, notwithſtanding her
moſt charitable endeauours to reduce
them, they will yet add contempt and
obſtinacy to their other ſinnes, ſhe threat-

tens them with the danger wherein they are; and she goes on so farre, if she finde cause, as to separate them, in the quality of heretickes, from her Cōmunion; and proceeds not against them as against Traitors to Princes, or States, according to that poore shifte of Protestāts (whose guilty Consciences make them not dare, though their hearts be well bent that way) to punish our Priests capitally, as for a corrupt Religion; but they let upon them impudent and false pretext of Treason. For as the Catholicke Church is most perfectly charitable, so withall she thinks she cannot expresse that vertue better, then by clearly distinguishing betweene truth and false hood, and by exhorting men to embrace the one, and to avoid the other; so farre off is she from demeriting, by letting Protestants knowe that if they dye impenitent in that Religion, they looke their soules.

THE CONCLVSION.

IN the meane time it is a most wofull case, that whilst they will be blaming vs for the want of Charity in condemning

denning them; there should be so few of them, who have so much compassion and Charity towards themselves, as to flye from their extreame danger of eternall death. And that such a world of worthy people being drawē vp by pride in the vnderstanding part of the minde, and dragged downe by the disorderly affections of the will, should be soe very glad to cast themselves away, and that for euer.

Our Lord giue all men grace, to feel in their very hearts, what a huge misery it is, to be in state of any mortall sinne, but especially of this present Heresy, which both is grieuous in it selfe, and is besides, a cōtinual nursery of other sins, by meanes of those corrupt principles, euen concerning life, which vnder the false colours of purity, & piety, & Christian liberty, & the light of the gospell, it is wōt to infuse into the heart of man.

For when they teach men, that there is no merit belonging to good worke, (though they be confest by vs to flowe, but from the grace & goodnes of Christ our Lord) what courage do they giue men to be frequent, and cheerefull in doing of good worke? And what cause

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can they assigne, why men should abstayne from sinne, when they teach them that the best workes which are performed by the greatest Saints in the world, are no better then sinnes, and they in their owne nature mortall? Nay when they teach men that the commandments of God are not possibly to be kept by any man, (euen with the helpe of that diuine grace, which hath been purchased and merited for vs, by Christ our Lord, and is communicated to the soules of his seruants by faith and love) what reason can they haue, either to exhort men to keepe Gods Commandments, or to reprove them for infringing the same? Yea & yet further, when they professe that men haue not so much as Free will to do any one good worke at all, euen when they are first moued, and assisted towards it by the good grace of God, (for without that grace, all Catholicks professe that no man is able so much as to thinke one good thought in order to saluation) with what sence can they encourage men to doe any thing which is good, or with what iustice can they punish them for omitting the same: since it hath no dependance at all, in
the

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the least degree vpon their own Free will

If therefore now at last, they would
giue me leaue, I would beseech them to
looke with steadfast eyes, vpon the dan-
gerous state wherein they are; and be-
sides to consider, that our Lord is so high-
ly good in himselfe, and hath bene so
gracious to vs, that he deserues to be a-
dored, and serued, though all the world
say nay. And they are happy miseries
which are indured in honour of such a
Majesty as his; whose infinite power, &
wisedome, are as if they were but meere
instruments of his infinite goodnes, for
the conueighing of graces downe to vs,
and the drawing of vs thereby vp to him.

The finnes of this world, and espe-
cially of Heresie and Schisme, which are
the very rootes and sources of millions
of finnes, giue matter of sad meditation
to the minde of those men, who behold
these things with a cleare sight, yea and
even although (by way of supposition)
there were no voluntary and malicious
finnes committed in the world, yet were
it misery inough for a man to liue out of
the communion of the holy Catholicke
Church with losse of time, in doing
good, wherein such inestimable Treas-
ures

sure might be acquired. For supposing that a man be a true member of that Church, (for as much as concernes his beliefe,) and that (for as much concernes his life) he be in state of grace, there is no momēt of time, wherein by the mercy of God (which is ever both preventing, and cooperating with the will of man) the same man may not procure increase of grace, either by the doing of some one good deede, or by the saying of some one good word, or by the producing of some one good thought, to the honour and glory of our Lord God. Nor is there any weaknesse of body, or want of learning, or of other habilityes of the minde, or any distresse in fortune, which can clipp the wings (that is to say the holy affections) of the soule, from soaring, and struggling thus towards heaven. Now for every degree of new grace, there is, in correspondence, a distinct degree of glory, layd vp to be possessed in heave. This glory is a thing of such incomparable, and soveraigne quality and excellency, as that the Blessed Apostle sayth thereof, That neither the eye hath seene, nor the eare hath heard, nor the heart hath comprehended any such thing as that.

1. Cor. 2

A poore mans eye in this world might at ease discover a million of times more greatnes and glory, then euer the greatest, and most glorious Monarch did enioy. And yet a mans eye may be sayd scarce able to see any thing, if it be compared with the infinitenes of those other things, whereof we may haue newes by our eares. For who can see so many things, as the tongue of others can tell him of? But yet, neither can al that, which we may euen heare, hold any manner of proportion with those worlds of other things, which by the faculties of our minde, we may conceaue. For when all is scene which can be shewed, & when all is heard which can be tould, it remains for vs to imagine other manner of things then all those; and to multiply and frame by fancy, vpon a minutes warning, both innumerable more species, and incomparably more excellent, then those former were. So that it is no meane expression, for the Blessed Apostle to vse, when he saith that the glory and ioy of heauen, doth excell all that which can be scene or heard by the sense, or which can be conceaued by the hart of man. And yet meanes of high euen by this expression

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pression, the Apostle himselfe dares not
venture or presume to tell vs how great
those ioyes are; but only, that other
things are not so great as they. And there-
by he may rather be accounted to deliuer
what they are not, then what they are.

This ioy and glory, is so high, and
great, and deepe as that one instant there-
of would incomparably exceede and out-
strip, in true account, all the sensuall ioy
and glory, which hath bene found and
felt, by all the mortall creatures of flesh
and blood put together, from the begin-
ning of the world till the end thereof;
though all that glory and ioy, could be
cast and summed vp into one single act of
glorying, and enjoying. For the honour
and pleasure of this world, carries noe
proportion at all, with that of the next,
any more then idle dreames doe with
strong trutches, or vaine shadowes with
substance, which is substance indeede.
For in this life, whatsoever delight is
felt, the minde of man is still too hard
for the body, and ouerworks it; & doth
secretly, either giue or take a kind of lye
and insatisfaction, euen in the topp of all
the greatest pleasure which it feeles,
though euen people vnderstand not, or
obserue

obserue not this. But if, for any one instant, a soule could haue any one glimpse of celestially blisse, and be ingulfed with all the faculties thereof, vpon an object of such infinite perfection, as God is, and that this were done, without the interposition, or interpretation of any creature, but that the whole soule might touch and mingle and vnite it selfe for that instant with that soueraigne object, O how fully would the soule be satisfied! O how base, & how beastiall would all the delight and glory of this world, both appeare and be, in respect of that!

We may see some traces of this truth, by a consideration of those supernatural visitations, and spirituall illustrations, & eleuations, whereby our Lord hath been pleased to descend into the soules of innumerable seruants and Spoules of his, euen in this life; that so they might be enabled to take in, as it were some little senn and ayre of that eternall blisse, which is prepared for them in the next. Yea & how many haue there beene, who formerly, being all immersed in the pursuit of terrene honour, and delight, haue by the meanes of some one celestially visitation, been instantly, and for

euer

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were estranged (and that with extreme
contempt) from the care of all the car-
nal ioye and greatnes, which this world
was able to afford them, and haue been
fixed with a perpetuall eye, vpon the
most ardent loue, and most loyall faith-
full seruice of our Lord God.

The storyes of our Saints liues, and
our owne experience in conuersation
with spirituall persons, which through
the goodnes of God are neuer wanting
in his holy Catholicke Church, hath
made vs not only see this truth, but euen
as it were, to touch it with our fingers
ends. And yet there can be no doubt, but
that all the spirituall visitations, and con-
solations, and extasies, and raptures, which
euer shall be, or haue bene felt and suffe-
red in this life, by all the seruants of God,
(and yet in some one of them, we know
that S. Paul was taken vp into the third
heauen, and that he was possessed with
the vnderstanding and feeling of so high
mysterics, as it was neither lawfull, nor
possible for man to expresse) are most
poore and meane thinges in comparison
of any one moment of ioy in Heauen.
And the reason hereof is cleare. For
whatsoeuer spirituall gift is imparted in
this

this life, is but by image and representation; but in the next, it is in substance, and face to face, with God himselfe, where he is seene, as he is indeede.

But if then one instant of celestiall glory be not only so farre exceeding all carnall ioy and pleasure, which is but dust and trash, being compared with that other; but that also even the highest spirituall gust and ioy, which is experimented in this life, be not able once to subsist, in sight of one moment of that glorious ioye, which is felt in heaue (though it be but for one instant) how infinitely must we find our selues obliged to this immortal God of ours, who hath vouchsafed, not to ry vs to instants of time, in the fruition of that glory; but to enlarge and extend it, I say not to yeares, or ages, or worlds of time, but as farre as perfect eternity it selfe? In comparison whereof the time of all this world, from Adam to this day, and a million of millions as much time as that, and as many more millions as all the hearts of all men can comprehend and count, are not so much in durance, as one minute is, being compared with all those millions of time. And yet all this eternity of such glory, as I have

hath described, is vouchsafed to us by the
inexhausted goodness of our Lord God
for having produced any one single act
of Faith and Love, which yet we see may
be innumeraably multiplied with so much
ease. For any one single thought, which
is directed to the glory of our Lord God,
doth increase the same grace in our
soules, and consequently layes vpon di-
stinct degree of that eternall glory, where-
of we have spoken. So that, it is a cleare
and constant truth, that for every other
good thought (which may be conceived
in any one moment of time) I will shall
trade an increase of eternall glory, in a di-
stinct degree, beyond that which other-
wise we should have had, and we shall
for ever see more perfectly the immortall
Essence of Almighty God, and love it
more, and enjoy it more, then we should
have done, if we had not produced that
one single act of minde, which yet (as I
say) may be done by any ignorant or
any creature in the world, in any one
moment of his time. And yet withall,
we are so miserable, as not to lament, that
this time should be lost, not only vpon
toyces, and consequently vpon not in-
creasing this stocke of immortall treasure;
but

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but even vpon committing of sinnes,
which doe no thing but horde vp an e-
ternity of immense torments for vs, in
freede thereof.

We Catholickes must be thankfull,
and beg grace withall, that we may co-
tinne where we are; and we must beg it
also for such others, as are not, and will
not be so happy yet; to the end that con-
temning all the vaine delights and ho-
nours of this world, which may inuice
them, and all the disadvantages & trou-
bles which may threaten them, they may
giue themselves vp now at last, to be re-
ceined into the bosome of the holy Ca-
tholicke Apostolicke Romane Church;
and so, to be embraced by those strong
armes of that diuine protection and cor-
fort, which Christ our Lord, her Spouse,
hath endewed her with, for the sauing
of those soules, for which he died. Our
Lord God make them so happy, as to re-
ceiue this blessing: and let all his Saints
and Angels ever glorify his holy name, for
hauing imparted it to vs.

And thus we haue finished this
little treatise of Charity, which I haue
written for the use of such as are desirous
to know the true nature and effects of
this most precious gift of God. I pray
that the Lord will direct and preserve
your hearts in the love of him, and
of his Church, and of all his Saints.
Amen.

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Chapter 3.

That our saying; that Protestancy unrepened destroys saluation, proceeds frō want of Charity in vs, is no lesse vniuē (because there is but one true Church) than already I haue shewen it, to be improbable, and first this is proued by holy Scriptures.

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Chapter 5.

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Chapter 7.

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Lutherans, yea and even with vs Catholicks
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Chapter 8.

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Chapter 9.

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they dye; and Catholickes must therefore be
no longer held yncharitable, for saying soe but
those Protestants are shewed to be Libertines
who say the contrary.

The Conclusion

Who forsakes
the Saint
else where
to be condemned

And yet even by this means of high
And yet meaner of high even
cate, that
first cleared
1. 28. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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